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# THE BANQUET OF DUN NA N-GEDH

AND

# THE BATTLE OF MAGH RATH,

AN ANCIENT HISTORICAL TALE.

NOW FIRST PUBLISHED,

FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,

WITH A TRANSLATION AND NOTES,

BY

JOHN O'DONOVAN.

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# INTRODUCTORY REMARKS.

THE following historical tale is now, for the first time, translated and printed. The text has been, for the most part, obtained from a vellum MS. in the Library of Trinity College, Dublin (H. 2. 16.), a compilation of the fifteenth century, but the name of the author or transcriber does not appear. Of this MS. it originally occupied upwards of eleven closely written and very large leaves, of which one is unfortunately lost: the deficiency has been supplied from a paper copy, No. 60, in the collection of Messrs. Hodges and Smith, Dublin, which was made in 1721–2, by Tomaltach Mac Morissy, for James Tyrrell. This paper copy was corrected by Peter Connell, or O'Connell, a very good Irish scholar (author of the best Irish Dictionary extant, though never published[a]), who has explained many difficult words in the margin, of which explanations the Editor has in many cases availed himself. This paper copy was indeed very useful throughout, inasmuch as it gives in most instances the modern orthography, and thus throws light on many obsolete words and phrases strangely spelled in the vellum copy. The Editor has not been

[a] It exists in MS. in the British Museum, and a copy of it, in two large volumes folio, recently made by the liberality of the Provost and Senior Fellows of Trinity College, Dublin, is preserved in their valuable Library.

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being uncollated transcripts of older MSS., that it is especially unsafe to rely on the text of a single copy. The Editor has found, on comparing different MSS. of the same ancient Irish tract, that the variations are often so considerable, as to render it necessary to compare at least three copies, made from different sources, before one can be certain that he has the true original reading. On this subject the venerable Charles O'Conor, of Belanagare, who was extensively acquainted with ancient Irish MSS., writes as follows, in a letter to his friend the Chevalier Thomas O'Gorman, dated May 31st, 1783, of which the original is in the possession of Messrs. Hodges and Smith, of Dublin:

"I approve greatly of your intention to get our Annals and other historical documents translated. But if not undertaken by a man who has a critical knowledge of the phraseology, with the changes made therein, from the sixth to the tenth century, the sense will be frequently mistaken, and a bad translation will be worse than none at all: even a publication of the Irish text would require the collation of the several MSS. for restoring the original reading and correcting the blunders of ignorant transcribers."

It appears from the Stowe Catalogue that there is a good copy of the Battle of Magh Rath in the Library of his Grace the Duke of Buckingham, at Stowe[b], but the Editor has not had access to it. There

[b] Application was made to his Grace the Duke of Buckingham for a loan of this MS.; but his Grace's rules do not permit any MS. to leave his Library: and the

There was another copy in the Book of Fermoy, as appears from extracts in the possession of the Editor, but this Book, which was in the collection of the Chevalier O'Gorman towards the close of the last century, has since been carried out of Ireland, and the Editor has been unable to discover into what hands it has fallen. He has been, therefore, under the necessity of publishing the present work from the two MSS. above referred to, preferring the text of the vellum copy throughout, except where it is obviously defective, in which cases he has supplied its deficiencies from the paper copy.

This historical tale consists of two parts, of which the former is prefatory to the latter, and probably written at a later period. The first part is entitled Fleadh Duin na n-Gedh, i. e. the Banquet of Dun na n-Gedh, and the second Cath Muighe Rath, i. e. Battle of Magh Rath or Moira; the two parts have evidently been the work of different hands, as the marked difference of style and language indicates. The first is simpler, plainer, and more natural in its style, and less interrupted by flights of bombast; but the name of the author of either part does not appear.

The Battle of Magh Rath, as will be presently shown, was fought in the year 637, and it would seem certain, from various quotations given throughout the tale, that there were formerly extant several accounts of it more ancient, and perhaps more historically faithful, than the present. In the form in which it is now published, it is evidently interpolated with fables, from the numerous pieces in prose and verse, to which the battle, which was one of the most famous ever fought in Ireland, naturally gave rise.

Though the language of the original appears very ancient, and is undoubtedly drawn from ancient authorities, still the Editor is of opinion

funds of the Society are not as yet sufficient to enable the Council to send a competent Irish scholar into England for the purpose of making collations.

opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Claen, King of Ulidia, is called Earl (Iarla) of Ulster (see pp. 198, 199), a title which the writer would not, in all probability, have used, if he had lived before the time of John De Courcey, the first person that ever bore the style of Earl of Ulster in Ireland. This fact will probably satisfy most readers. But although we have no evidence from any real authority that the word *Earl* was ever used as a title among the Irish, it may be urged by those who wish to argue for the antiquity of the tale, that the word *Earl*, which is certainly of Teutonic origin, might have been introduced into Ireland in the eighth century by the Danes, and that, therefore, an Irish writer of the eighth or ninth century, whose object was to use as great a variety of terms and epithets as possible, might be tempted to borrow the term *Iarla* from the Danes, although it had never at that time been adopted as a title by the Irish. This argument may to some look plausible, but the Editor does not feel that it is sufficient to justify us in assigning a higher antiquity to the work in its present form than the twelfth century.

The mention of shining coats of mail (luireċ) also tends to the same conclusion (see pp. 192, 193); for it is the universal opinion of antiquaries,—an opinion not yet disproved,—that the ancient Irish had no general use of mail armour before the twelfth century. To this, however, it may also be objected, that the Danes unquestionably had mail armour in fighting against the Irish, and that some of the Irish kings and chieftains adopted the custom from them in the ninth, tenth, and eleventh centuries; that it is natural, therefore, to suppose that an Irish writer, in the ninth or tenth century, whose object was to magnify the military power and skill of a favourite monarch, the progenitor of a powerful race whom he wished to flatter, would ascribe

cribe to him the possession and use of all the military weapons he had ever seen in his own time; and if this be admitted, it could be argued that the Romance now published might have been written before the English invasion.

But the answer to all such reasonings is, that the Tale was unquestionably intended to flatter the descendants of its hero, King Domhnall, grandson of Ainmire, while his race were in full power in the north of Ireland; and, therefore, that its author must have lived before the year 1197, when Flaithbhertach O'Muldory, the last chief of Tirconnell of this monarch's family, died. How long before that year the date of this composition should be placed cannot now be well ascertained, but when the whole case is duly weighed, it will be seen that it could never have been written after the extinction of the race of the monarch, on whom the exploits described reflect so much glory.

With respect to the style of this tale, it must be acknowledged that it belongs to an age when classical strength, simplicity, and purity had given way to tautology and turgidity. As we have already observed, it is loaded with superfluous epithets, many of them introduced to form a string of alliterations, which, instead of perfecting the image or rounding the period, "with proper words in proper places," often have the effect of bewildering the mind, amidst a chaos of adjectives, chosen only because they begin with the same letter, or a string of synonimous nouns, one or two of which would have sufficiently expressed the sense. This kind of style was much admired by some Irish writers of the last century, and even in the beginning of the present the Rev. Paul O'Brien, in his Irish Grammar (pp. 70–72), has expressed his high admiration of it, in his explanation of Complex Adjectives; his words may be here quoted, as containing a good explanation of the nature of the style in which the Battle of Magh Rath has been written.

"OF COMPLEX ADJECTIVES.

"First,—Of the Adjective compounded with the Substantive.

"When an Adjective is thus formed, if it precede the Substantive, it conveys a more forcible meaning than if it followed; as fear ceann-tréan, a headstrong man; fear tréan-ċeannaċ, a resolute man, &c. In this last the former Substantive becomes an Adjective, as in the English heart-broken and broken-hearted, &c.

"Secondly,—Of Simple Adjectives compounded with Impersonal Possessives.

"In forming these, the simple precedes the possessive; as réalt ġlan-ḟoilseaċ, a bright-shining star; glór binn-ġuṫaċ, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

"Thirdly,—Adjectives compounded of Adjectives; thus, oíḋċe ġlan-réalt-ḟoilseaċ, a bright star-shining night; fear binn-ġlór-ġuṫaċ, a sweet sounding-voiced man[c]. These are again compounded, and become,

"Fourthly,—Adjectives compounded of compound Adjectives; as óig-ḟear gru-aig-ḟinn-ḟíoḋ-fain-ḋual-scaimeogaċ, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair[c]. Adjectives of this description have the Substantive in their first syllable; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive; as,

"Fifthly,—A ṫréan-árḋ-ḟluaġ-ċaṫ-ċeannsalάir, thou mighty ruler of lofty embattled chiefs[c].

"Sixthly,—Of Participial Adjectives, compounded of compound Substantives, compounded of compound Adjectives. In these the Epic Bards delighted, magnifying the exploits of their heroes beyond measure, and inspiring their hearers with a thirst for military glory, emulation of feats, and contempt of death. Of which the following soliloquy of Ossiorgᵹ, over the grave of his brother Arᵹṁor, gives a sufficient example:

Searc feirce mo ċroiḋe fuiḋ liaᵹ ċú Arᵹṁoir!
Ceo ᵹleóḋaċ mo ṁorᵹ ċú, a ḋearḃráṫair.
A bile ḋíoṁa ar miliḋ a d-teaᵹṁáil!
Mo núair naċ ḃ-fuilir niom fia a ᵹ-coṁḋáil,
Aiᵹ laoċraiḋ léna treaṫṁaḋ in-ḋlann.

A

[c] "M'Grath's History of the Wars of Thomond abounds with these compound Adjectives; but they are seldom used except in poetry or poetic style."—Notes to the Grammar, p. 205.

A fearta uaithne, mo meodhain-threach ir caoimh liom.
Cé dearach mé cró-líonta crion orr,
Eirre re tréigthe mo aonbrathar.

'Do béarad re dian-luath-chródhacht buan-chámh-chargartha fhuith-léim, fíogbarach fantach-fuaigh-mharbhthach fhair-leathartha, diochrgartha éagmharlamhail ro-threigthach, geur-náimhdeamhuil, aro-aigeantach, neimh-thim feoil-fgathaghach fhol-théantartha deilbh-ghnaim-cloth-adhcumartha frith-bháir-neulamhuil, reodhach fuilteach, leomhan-bhargharg-neart-eachtmhar, mar neubh-buinne-fleibh-thuinne-garbh-ghuarach, a meodhanthromthionail-bhorbh-fhuilteach na laoch mear, &c.'

"TRANSLATION.

"Argmhor! Love of the love of my heart, beneath this stone thou liest! A mist of sorrow to mine Eyes thou art, my Brother! Stern bulwark of our heroes in battle! Woe is me, no longer art thou sharer of the Spoils among the Chiefs of Lena, defeating the Sons of Anger. Thou too, alas! his grassy mansion, art dear to me,—Though my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty deeds of my only Brother.—Who with fleet-valiant-bone-crushing Arm.—Torrent-like-rapid, dartingly-eager, mortal his strides; dauntless, dealing death around; invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing, slaughtering, deforming forms and features; shaded with clouds of certain death. Sanguine as the Hawk of prey; furious as the resistless-strongframed-blood-thirsty Lion; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain billows; would rush through close-thronged crowds of enraged warriors, &c."

The same writer, treating of the degrees of comparison, gives us the following account of them, which, though not altogether correct, conveys a strong idea of what he considered bardic eloquence:

"There are in common Irish but the three degrees of comparison found in all other Languages; but the Bards, in the glow of poetic rapture, passed the ordinary bounds, and upon the common superlative, which their heated imaginations made the positive degree, raised a second comparative and superlative; and on the second also raised a third comparative and superlative; from an irregular but noble effort to bring the Language to a level with their lofty conceptions; which uncommon mode of expressing their effusions, though it may seem romantic to others, the natives regarded as a source of peculiar beauty, and a high poetic embellishment to their language."—pp. 60, 61.

Another writer, who has done much to illustrate the legendary

lore of Ireland, has noticed this turgidity of style, in the following words, from which it will be seen that the modern Irish scholars with whom he conversed admired it as much as the bards of the middle ages:

"The overabundant use of epithet is a striking peculiarity of most compositions in the Irish language: by some writers this has been ascribed to the nature and structure of the language; by others to the taste of the people. In a conversation which I once had with some Irish scholars, I well remember one of them stepping forward in the formidable gesture of an excited orator, and addressing me in an exalted tone of voice in defence of epithets. 'These epithets,' said he to me, with outstretched arm, 'are numerous in the original Irish, because they are enlivening and expressive, and are introduced by historians to decorate their histories, and to raise the passions of the reader. Thus were the youth at once instructed in the grand records of their lofty nation,—in eloquence of style,—and in the sublimity of composition[d].'"

At what period this style was first introduced into Ireland, or whence it was originally derived, would now be difficult to ascertain. The oldest specimen known to the Editor, of a historical tale, of a similar character with the present, is the Romance called *Tain Bo Cuailgne*, which is an account of the seven years' war carried on between Connaught and Ulster in the first century. It is said to have been written in the seventh century; but it is not nearly so much loaded with epithets as the present story. From this, and the fact that the oldest specimens of Irish composition remaining, such as the fragments in the Book of Armagh, and in the Liber Hymnorum, and the older Irish lives of St. Patrick, and other saints of the primitive Irish Church, are all written in a narrative remarkably plain and simple; it would appear that this very turgid style was introduced into Irish literature in the ninth or tenth century, but whence the model was derived is not so easy to conjecture. The Arabians and other oriental nations had many compositions of this kind, but it does not appear that the Irish had any acquaintance with their literature at so early

[d] Researches in the South of Ireland, by T. Crofton Croker, pp. 334, 335.

early a period. Several specimens of this style of composition, written by the celebrated Shane O'Dugan, who died in 1372, are to be found in the Book of Hy-Many, but the most elaborate and celebrated work in this style is that entitled *Caithreim Toirdhealbhaigh*, i. e. The Triumphs of Turlogh [O'Brien], written in the year 1459, by John, son of Rory Magrath, chief historian of Thomond. Of this work, which comprises the History of Thomond for two centuries, there are extant in Dublin several paper copies; it was translated, towards the close of the last century, by Theophilus O'Flanagan, assisted by Peter Connell, but was never published. Its style far exceeds that of the present story, in the superabundant use of epithets, and in extravagance of conception and description, as may appear from the following extract, which is a description of Donogh Mac Namara, chief of Clann Cuilen, in Thomond, harnessing himself for battle :

" A. D. 1309. — Ó' aiṫle na h-imagallṁa rin Ḋonnchaiḋ re n-a ḋeaġṁuinṫir, ro eiriġ go h-úirṁeirneaċ, orġarḋa ó'a eiḋeaḋ fein 'ran ionaḋ roin. Agus cuġaḋ ar ó-cur a uaraleiḋe ó'a ionnraiġiḋ, .i. cotun ḋainġean, ḋeaġ-ċúmṫa, oluiṫ-iomairneaċ, oin-eiriġeaċ, ḋearġ-anraḋaċ, ḋer-ċiumar-ḃláiṫ, ḋealḃ-nuaḋaċ, ḋaṫ-ċroiḋearġ, riograire, agus do ċuir uime go h-éarġaiḋ an t-eiḋeaḋ oir-ċiúṁraċ roin, agus ir e coṁfaḋ do ḋíon a ḋeaġ-ċotun Ḋonnċaiḋ, .i. o ioċtar a ṁaoṫ-ḃráġaḋ mín-ċorcra, go mullaċ a ġlun ġarta, ġleigil, ċoir; agus do ġaḃaḋ uime-rium ar uaċtar an ionair rin, lúirioċ láin-ṫreaḃraḋ, luib-ġléiġeal, leaḃar-ċruinn, áḋḃal, fairrinġ, or-ḃórḋaċ, riorraiḋ, ornimneaċ, oluiṫ-ċliaṫaċ, ḋeiġ-ġiġṫe, blaiṫ, buan-ṫocair, cneirtiuġ, craoiḃ-ġlic, ceirt-riaġlaċ, ruaiṫe-

" After that harangue of Donogh to his brave people he arose on the spot with courage and activity to clothe himself in shining armour. His noble garment was first brought to him, viz., a strong, well-formed, close-ridged, defensively-furrowed, terrific, neat-bordered, new-made, and scarlet-red cassock of fidelity ; he expertly put on that gold-bordered garment [or cotun] which covered him as far as from the lower part of his soft, fine, red-white neck, to the upper part of his expert, snow-white, round-knotted knee. Over that mantle he put on a full-strong, white-topped, wide-round, gold-bordered, straight, and parti-coloured coat of mail, well-fitting, and ornamented with many curious devices of exquisite workmanship. He put on a beautiful, narrow, thick, and saffron-coloured belt of war, embellished with

nig, rlir-ġeal, ro-ġráḋaċ. Agur ro ġaḃ caiṫ-ċrior caoil-ciuġ, ciumar-ḃláiṫ, criocnaiṫea, cloḋ-ḃúclaċ, ceannraċ-óṙḋa, ġo n-a lann lúṫ-luṫmar, cruinn-ṙeaḋánaċ, ceirt-imleaċ, aċt mun ar ba aiḋbriġe a áirde or a ṙeaḋanaiḃ, agur do ṫeannaradar an criar corr, ceart-ḃlaiṫ, cruinn-raoltannaċ ceadna roin tar a ċaṫ-lúirig, agur eannaċ iomḟada, ḟaoḃar-ġorm, iarann-ġlan treun-ṙeannaċ, taoiḃ-leaṫan, treas-urlaṁ, bán-ċúlaċ, bláṫ-ṁaiḋeaċ, riaradaṁail, clair-ṙéiḋ, taoiltiuġ, ceart-roirgneaṁaċ, a g-ceangal an ċreara blaiṫ-reiḋ, breac-ḋatach rin; agur do ġaḃaḋ rgabal réiṫ-ġeal, ṙairring-réiḋ, rionn-rroigṫioċ, raiṫ-ġreaṙaċ, reiḋm-laiḋir, rigte, uime tar uaċtar a or-luirige; agur do ġaḃ clogad clar-ḋaingean, ciumar-cruinn, corr-ċeart-ḃlaiṫ, coinnioll-ṁorḋa, craoḃ-ṫairgneaċ, cian-ḟulaing, ra n-a ċeann-ḃaiṫear; agur do ġaḃaradar a ċloiḋiom colgda, clar-leiṫean, clair-leirtheaċ, cian-ainigneaċ, corrṫeaṙaċ, caiṫ-minic, lán-truailleaċ, cror-ḋrḋa, criar-aṁlaċ cuige, gur ṫeannaradare go taom-aṫġairid tar a ṫaob; agur do ġaḃaradar a ġa garta, ġer-ḟaoḃraċ, gorm-ḋaṫaċ, grer-ṁiolla, iona ġlaic deir, ra ṫomair a diubraiceṫe; agur ṫarraid re a ċraoirioċ crann-aḃḃal, cro-ḋaingean, colgdíriuċ, ceol-neiṁneaċ comnaid cuige iona ċle-láiṁ d'á dinge, agur d'á dian-ḃualaḋ. Agur mor ḃeag torann na tréin-ḟeadaċ'ranterait rin, ag cuingeaḋ a g-cosdn, craoḃ-ḋorcra, agur a luirioċ loinmor-ġlan, agur a lann larar-ṁor, agur a g-craoiriuċ cuairt-aiḋṁeil; with clasps and buckles, set with precious stones, and hung with golden tassels; to this belt was hung his active and trusty lance, regularly cased in a tubic sheath, but that it was somewhat greater in height than the height of the sheath; he squeezed the brilliant, gilt, and starry belt about the coat of mail; and a long, blue-edged, bright-steeled, sharp-pointed, broad-sided, active, white-backed, half-polished, monstrous, smooth-bladed, small-thick, and well-fashioned dagger was fixed in the tie of that embroidered and parti-coloured belt; a white-embroidered, full-wide, strong, and well-wove hood (rgabal) was put on him over his golden mail; he himself laid on his head a strong-cased, spherical-towering, polished-shining, branch-engraved, long-enduring helmet; he took his edged, smooth-bladed, letter-graved, destructive, sharp-pointed, fight-taming, sheathed, gold-guarded and girded sword which he tied fast in haste to his side; he took his expert, keen-pointed, blue-coloured, and neat-engraved dart in his active right hand, in order to cast it at the valiant troops, his enemies; and last, he took his vast-clubbed, strong-eyed, straight-lanced, fierce-smoking, and usual spear in his left, pushing and smiting therewith. Great was the tumult of the army then, seeking for their purple-branched cassocks, brilliant mails, blazing swords, and spears of ample circumference, restraining their steeds backward by the reins, as not obedient to the guidance of their riders, choosing their arms, the young adhering, for their beauty, to their golden

agur ag aṫċur a n-eaċ tar a n-air d'á n-araḋaiḃ, o naċ raiḃ a n-aire re h-iomġaḃail a d-taoiriġ, ag toġa na d-trenarm, agur a n-oġḃaiḋ ag aḋraḋ ar, a n-aille, d'á n-ór-armaiḃ, ocur na h-oġlaḋ ag raiġeaḋ na rean-arm d'a n-dearnaḋar aiṫiar a n-imrearnaiḃ ro ṁinic roiṁe rin; agur na mileḋ ag mion-ḟuaiġeal na meirġeaḋ rir na mor-ċrannaiḃ, agur na h-onċoin 'gá g-ciuṁarḋaingniuġaḋ ar na craoiriocaiḃ."

golden arms, and the old aiming at the ancient arms with which they often before acted great deeds in battle,—the soldiers closely sewing their ensigns to their vast poles, and fastening their colours by the borders to the lofty poles of their spears[e]."

The tale, now for the first time printed and translated, is founded on more ancient documents relating to the Battle of Magh Rath, as appears from various quotations which it contains; but it is obvious that the writer, not finding a sufficient number of characters recorded by history, was under the necessity of coining some names to answer his purpose, such as Eochaidh Aingces, king of Britain, Daire Mac Dornmhar, king of France, &c., but the greater number of his characters were real historical personages. Although, therefore, this tale cannot be regarded as a purely historical document, still it is very curious and valuable as a genuine specimen of an ancient Irish story founded on history, and unquestionably written at a period when the Irish language was in its greatest purity; it is also useful as containing many references to ancient territories, tribes, customs, notions, and superstitions which existed among the ancient Irish before the introduction of English manners; and it is particularly interesting to the lover of Irish literature as containing a large stock of military and other technical terms, and preserving several idioms of the ancient Irish language, which are now, and for some centuries have been, obsolete. A general and just complaint among the lovers of Irish lore

[e] This translation, made towards the close of the last century, by O'Flanagan and Peter O'Connell, is preserved in the Library of the Royal Irish Academy.

lore has long been, that there is no perfect work, of an antiquity higher than the days of Keating, accessible to the student of our language; it is to be hoped, therefore, that the publication of the original text of this ancient story will in some measure remove this complaint. It will, at least, rescue from oblivion and preserve from final destruction a considerable portion of the ancient language of Ireland, which must have been inevitably lost if not now preserved while the language is still living, and while the power of unfolding its idioms and explaining its obsolete terms yet remains.

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinnsenchus*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (H. 3. 17. p. 797.), that the four higher orders of the poets, namely, the Ollamh, Anruth, Cli, and Cano, were obliged to have seven times fifty *chief stories* and twice fifty *sub-stories* to repeat for kings and chieftains. The subjects of the chief stories were demolitions, cattle-spoils, courtships, battles, caves, voyages, tragedies, feasts, sieges, adventures, elopements, and plunders. The particular titles of these stories are given in the MS. referred to, but it would lead us too far from our present purpose to insert them here.

Those readers who have studied ancient history only through the medium of modern popular books, will no doubt be surprised at the style and spirit of the present production, and particularly at the extraordinary incidents introduced into it as historical facts. But we should consider that those modern writers whose works we read for a knowledge of ancient history, must have waded through many fabulous tracts before they were able to separate truth from fable, and

and that the statements they give as true ancient history are, after all, no more than their own inferences drawn, in many instances, from the half historical, half fabulous works of the ancients. In the middle ages no story was acceptable to the taste of the day without the assistance of some marvellous or miraculous incidents, which, in those all-believing times, formed the life and soul of every narrative. At that period the Irish people, and every people, believed in preternatural occurrences wrought by magic, by charms, and particularly by distinguished saints before and after their deaths, as firmly as their descendants now believe in the wonders wrought by natural science; and it should not be expected that any lengthened story could have been written in that age without the introduction into it of some of those marvellous incidents which were so often reported and so eagerly received. The modern reader should also consider, that all the literature of the middle ages is tinged with narratives of miraculous occurrences, and that writers then gave interest to their subjects by mixing up with the real incidents of life, accounts of supernatural events produced by saints, witches, or demons, in the same way as modern novelists enchant their readers by delineating the charms and natural magic of real life. The novels of Sir Walter Scott may also be referred to as a proof that the marvellous has not even yet lost its attractions, although perhaps it may require his master hand to present the legends and mythology of our ancestors in such a dress as to give pleasure to modern fastidiousness.

In using the productions of the writers of the middle ages as historical monuments, we should be very guarded in selecting what to believe, and more particularly perhaps, what to reject: we are no doubt more ready to discredit what may be really true than to believe any fable; but we should not reject all the incidents mentioned in ancient writers merely because we find them mixed up with the miraculous. For, granting that such writers may have been imposed

upon by the reports of others, or by the fanciful temperament of their own minds, as far as regards preternatural occurrences, it does not therefore follow that their testimony is to be rejected on the manners and customs of their own times, or on facts which were of every day occurrence, and which it required no philosophy or perfect acquaintance with the laws of nature to be able to comprehend and to describe.

That the Battle of Magh Rath was a real historical occurrence and no bardic fiction, cannot for a moment be doubted. It is referred to by Adamnan, the eighth abbot of Iona, who was thirteen years old when it was fought. In the fifth chapter of the third book of his Life of St. Columba, speaking of the prophecy which that saint delivered to Aidan, he writes as follows:

"Hoc autem vaticinium temporibus nostris completum est in Bello *Rath*, Domnallo Brecco, nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmirech: et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit."

The event is also recorded by the very accurate annalist, Tighernach, under the year 637, in the following words:

"A. D. 637.—Cath Muighe Rath ria n-Domhnall, mac Aedha, ocus ria macaibh Aedha Sláine, fen Domhnall regnauit Temoriam in illo tempore, in quo ceciderunt Congal Caech, ri Ulaidh, ocus Faelan, cum multis nobilibus; in quo cecidit Suibne, mac Colmain Cuair."

"A. D. 637.—The Battle of Magh Rath *was fought* by Domhnall, son of Aedh, and by the sons of Aedh Slaine (out Domhnall at this time ruled Temoria), in which fell Congal Caech, king of Uladh, and Faelan, with many nobles; *and* in which fell Suibhne, the son of Colman Cuar."

This Suibhne, the son of Colman Cuar, was prince of Dalaradia, and is said to have fled panic-stricken from this battle, and to have spent many years afterwards in a state of lunacy, roving from place to place until he was murdered at Tigh Moling (now St. Mullin's, in the present county of Carlow), by St. Moling's swine-herd.—See Note [q], pp. 236, 237.

The

The battle is also mentioned in the *Chronicon Scotorum*, at the year 636, as follows:

"A. D. 636.—Cath Muige Rath ria n-Domnall, mac Aeda, ocus ria macaib Aeda Slaine, fes Domnall, mac Aeda regnauit Temoriam in illo tempore, in quo cecidit Congal Caech, ri Ulad, ocus Faelcu, mac Airmeadaig, i b-fri-gium, ri Midi cum multis nobilibus."

"A. D. 636.—The Battle of Magh Rath, by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelchu, son of Airmeadhach, king of Meath, with many nobles."

"An account of the battle is also given in the Annals of the Four Masters (but incorrectly entered under the year 634), as follows:

"A. D. 634.—Cath Maige Rath ria n-Domnall, mac Aoda, ocus ria macaib Aoda Slaine, for Congal Claon, mac Scanlain, ri Ulad, ou i o-torchair Congal, ri Ulad, ocus aimsrcaib mar aon fris."

"A. D. 634.—The Battle of Magh Rath, fought by Domhnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Scanlan, king of Uladh, in which Congal, king of Uladh, and *many* foreigners along with him, were slain."

Thus translated by Colgan, in note (9) on the fifth chapter of the third book of Adamnan's Life of Columba:

"*Anno sexcentessimo trigesimo quarto, et Domnaldi Regis Undecimo; prælium de Magh Rath* (id est de Campo Rath) in Ultoniâ, conseritur per Domnaldum filium Aidi, filii Ainmirechi, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes; in quo Congalius et multi ex transmarinis occubuerunt."

After this Colgan states that he had read a history of this battle, but that he had not a copy of it by him at the time that he was writing. His words are:

"In historia hujus belli seu prælij, (quam sæpius legi, et nunc ad manum non habeo,) legitur prædictus Congalius, (anno 624, in alio proelio de *Dun-cetherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pictis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset; tandem victoriam Regi Domnaldo

 cessisse,

cessisse, interfecto Congalio, et transmarinis copiis atrociter cæsis. Cum ergo locus et tempus belli hujus satis correspondeant, videtur eo tempore facta illa vastatio quam suo tempore factam esse indicat Adamnanus. Nam Adamnanus (iuxta iam dicta) anno 624 natus agebat annum decimum, vel undecimum tempore illius prælii anno 634 gesti."

It is highly probable that Colgan here refers to the account of the Battle of Magh Rath now printed and translated.

The venerable Charles O'Conor of Belanagare has taken so accurate a view of the political causes and effects of this battle, that the Editor is tempted to present the reader with the entire of what he has written on the subject:

"The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Subney Meann:* He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulad*, the determined Enemy of his Family. *Domnall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Ainmirey*, ascended the Throne, and began his Administration with an Act of extreme Justice; that of taking Vengeance on the murderer of his Predecessor. *Congal Claon* he defeated in the Battle of *Dunkehern*, and obliged him to fly into *Britain;* the common Asylum of the domestic Mal-contents.

"Congal Claon remained nine Years in Exile: And as this Parracide bid fair for the Destruction of his native Country, he merits particular notice in History. In Power he possessed some Virtues, and in adversity wore the Semblance of all. Although an Outcast in a foreign Country, divided by different Languages and Interests, he retained a Dignity of Conduct which often throws a Lustre about Adversity itself. He kept up his Party at Home, who (by defeating *Connad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Slights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within itself.

itself. This he balanced, by reconciling the most opposite Interests in *Britain*, when his cause became an Object of Consideration. *Saxons*, *Britons*, *Albanian Scots*, and *Picts*, flocked to his Standard. His domestic Partizans prepared for his Reception, and he landed with Safety on the Coast of *Down*.

"Domnall, King of *Ireland*, was not unprepared. He had Wisdom in his Councils, and Troops, who proved a match for equally gallant Troops raised within his Kingdom, and for those of the four Nations who joined them. He immediately encamped near the Enemy at *Moyrath*, and began as bloody a battle as can be found in the Records of that age: It continued with various success for six whole days, until[f] Victory declared for the Nation on the seventh. *Congal Claon*, the soul of the Enemies' Army, was defeated and slain at the Head of the Troops of *Ulad*. The foreign Troops were soon broke with great Slaughter; and *Domnall Breac*, King of the *Albanian Scots*, hardly escaped to *Britain*, with the sorry Remains of a fine Army, which should be employed for the defence of the people he so wantonly attacked. This Contradiction to every Principle of sound Policy, was foreseen by *Columb Kille*, who laboured so much to reconcile the Interests of the *British Scots* to those of the parent Country: 'A Prediction,' says St. Adamnan, 'which was completed in our own Time, in the War of Moyrath; *Domnall Breac*, the Grandson of *Aidan*, having, without any Provocation, laid waste the Country of the Grandson of *Anmirey*: a Measure, which, to this Day, has obliged the *Scotish* Nation to succumb to foreign Powers, and which gives our Heart Grief, when we consider it.' This is the Account of a cotemporary Writer, who was Abbot of the Island of *Hy*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edward* the First, the latter Historians of *North Britain* were Strangers to it."

"It is certain that *Ireland* was never in greater Danger, from the first Entrance of the *Scotish* Nation, than in this War raised against it by Congal Claon: But the civil Constitution being sound in the main, resisted the Disease, and shook it off in one great effort. In a future [? later] age the Posterity of this very People abandoned their King, their Country, and their own Independence, almost without a Show of Resistance, to a Handful of foreign Freebooters[g]."

Notwithstanding the celebrity of the monarch Domhnall, the grandson

[f] "This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [? retains] the Name down to our own Time, and was rendered memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*."

[g] Dissertations on the History of Ireland, pp. 214 to 218. Dublin, 1766.

grandson of Ainmire, and the importance of the Battle of Magh Rath in the histories of Scotland and Ireland, Mr. Moore, the latest author of the History of Ireland, does not condescend so much as to name the monarch or to notice the battle. His defence is as follows:

"Having now allowed so long a period of Irish history to elapse without any reference whatever to the civil transactions of the country, it may naturally be expected that I should for a while digress from ecclesiastical topics, and leaving the lives of ascetic students and the dull controversies of the cloister, seek relief from the tame and monotonous level of such details in the stirring achievements of the camp, the feuds of rival chieftains, and even in the pomps and follies of a barbaric court. But the truth is, there exist in the Irish annals no materials for such digression[h]!"

And again,

"With the names of such of these princes as wielded the sceptre since my last notice of the succession, which brought its series down to A. D. 599, it is altogether unnecessary to incumber these pages, not one of them having left more than a mere name behind, and in general the record of their violent deaths being the only memorial that tells of their ever having lived[i]."

Mr. Moore is confessedly unacquainted with the Irish language; and the remains of our ancient literature were, therefore, of course inaccessible to him. That great ignorance of these unexplored sources of Irish history should be found in his pages is, therefore, not surprising: but he ought to have been more conscious of his deficiencies in this respect, than to have so boldly hazarded the unqualified assertion, *that there exist in the Irish annals no materials for the civil history of the country!*

Should the Irish Archæological Society receive such support from the public as to enable them to continue their labours, the falsehood of such a statement will be abundantly manifested; and it will perhaps appear also that, notwithstanding the destruction and dispersion of so large a proportion of our ancient records, and the mutilation of those that remain by indifference or malice, there is no nation

[h] History of Ireland, vol. i. p. 275. [i] Ibid. p. 276.

nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. "On a déja remarqué ailleurs," say the Benedictines, quoted by Mr. Moore himself[j], "que les gens de ce pays, presqu'à l'extremité du monde, avoient mieux conservé la literature, parcequ'ils étoient moins exposés aux revolutions, que les autres parties de l'Europe."

The Editor cannot close these remarks without returning thanks to those friends who have assisted him in editing the present work, but particularly to Dr. Todd of Trinity College, and to Mr. Eugene Curry.

J. O'D.

[j] History of Ireland, vol. i. p. 277.

# Fleadh Duin na n-Geodh.

# Fleadh Duin na n-Geadh,

## ocus Tucait Catha Muigi Rath, inso.

Ol rig ampa for Eirinn, feachtur and, .i. Domnall, mac Aeda, mic Ainmirech, mic Seona, mic Fergura Cennfoda, mic Conaill Gulban, mic Neill Nai-giallaig, de cenul Tuathail Teċtmair ocus Ugaine Mair anall. Ir e in t-Ugaine Mar rin ro gab rata grene ocus erca, mara ocus tíre, ocus druċt, ocus daiṫin, ocus rata na n-uile dúl aicrige ocus nemaicrige, ocus naċ dúil fil a nim ocus a talmain, im rigi n-Erenn do dilriugad dia cloind co bráth. Ocus ro gab ierom Tuaṫal Teċtmar, mac Fiachach Finnola, na rata ceona for fliċt a ṡenaṫar .i. Ugaine Mair, ocus gé do tírta fria ċloind-rium

The ornamental initial letter O is taken from the Book of Kells. The Society is indebted to Dr. Aquilla Smith for the *fac-simile* from which the wood cut was engraved.

[a] *Ugainè Mor.*—The pedigree of King Domhnall, up to Ugainè Mor, is given in Note A, at the end of the volume.

[b] *Oaths.*—Ro gab rata, literally, "took or exacted the guarantees of the sun, &c." but as this would hardly be intelligible in English, the liberty has been taken of rendering it as in the text. The historical fact is also recorded in the Book of Lein-

# THE BANQUET OF DUN NA N-GEDH,

## AND THE CAUSE OF THE BATTLE OF MAGH RATH.

ONCE upon a time there was a renowned king over Erin, namely Domhnall, son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Techtmhar and Ugainè Mor[a]. Now this Ugainè Mor exacted oaths[b] by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal Techtmhar, the son of Fiacha Finnola, exacted the same oaths in imitation of his ancestor Ugainè Mor, *and*

ster, and in the Leabhar Gabhala. O'Flaherty (Ogygia, p. 260) mentions it in the following words:—"Imperium ultra Hiberniam in occidentalibus Europæ insulis mari Mediterraneo, quod Siculum et Africanum continet citerioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque p steris suis in perpetuum devinxit."

cloind-rium im rig n-Erenn tar rárugad na nath rin ocus na n-dul ro nairc-rium forro, rudilri Temrach co n-a colamnaib ocus fen-tuatha Temra ocus Mide do grer oca cloind-rium co brath; ocus gé no faemad neach do cloind Ugaine no Thuathail rigi do tabairt uaidib do neach aile, ar ái tra, noca dlig in rig rin teacht i Temair, act mine tuca ferann bus comrutain fria do cloind Ugaine Mair ocus Tuathail Techtmair i cein bus rig he foraib; ocus in tan at béla in rig rin, Temair do beit ac claind Ugaine, amail ro nairc Ugaine ferin for firu Erenn, in tan ro gab giallu Erenn ocus Alban ocus co tir Leatha alla nair.

Ar ai rin, ro h-ercained Temair iarum la Ruadan Lotra ocus la xii. arrtal na h-Erenn, ocus la naemu Erenn ar cena. Ocus cire no gabad in rigi nir ba h-ada do beit i Temair ó ró h-ercainead h-i, act in t-inad ba fruitiu ocus ba h-aibniu lar in rig no gebad Erinn, ir ann no bid a domnár no a aitreab. Domnall mac Aeda,

[c] For an account of the oath which Tuathal Techtmhar exacted from the men of Ireland, see the Book of Leinster and the Leabhar Gabhala of the O'Clery's. O'Flaherty gives it in the following words:

"Tuathalius, regni diademate potitus, comitia Temoriæ indixit, ad quæ Hiberniæ proceres magno numero confluxerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac cœlestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniæ regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros."—*Ogygia*, part iii. c. 56.

[d] Leatha.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duald Mac Firbis. This story was evidently written to flatter the pride of the Hy-Niall race, and to show that if any other family succeeded in obtaining the sovereignty they should be viewed in the light of usurpers; and indeed it were well for the ancient Irish if the sovereignty had been vested in some one family. O'Conor, in his Dissertations on the History of Ireland, states that the Hy-Niall formed as old and as uninterrupted a dynasty as any family in Europe.

[e] Lothra.—Lothra, now Lorrah, a village in the Barony of Lower Ormond, in the north of the county of Tipperary, where St.

*and stipulated that* if the sovereignty of Erin should be contested with his descendants in violation of these oaths, taken on the elements, by which he bound them, his progeny should *still* have the legitimate possession of Tara with its supporting families, and the old tribes of Tara and Meath perpetually and for ever[c]; and that should any of the race of Ugainè or Tuathal even consent to resign the sovereignty to any other person, the latter could not, nevertheless, come to *dwell at* Tara, unless he had given lands equally ancient as Tara to the descendants of Ugainè Mor and Tuathal Techtmhar while he should be king over them; and that when this king should die, Tara should revert to the race of Ugainè, according to the injunction laid by Ugainè himself on the men of Erin, when he took the hostages of Erin and *of the countries extending* eastwards to Leatha[d].

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra[e] and the twelve apostles of Erin, and all the other saints of Erin, so that, whoever obtained the sovereignty, it was not auspicious for him to reside at Tara from the time it was cursed, but the seat and habitation of each king who obtained the chief sway, was *fixed* in whatever locality he deemed most commodious and delightful[f]. When Domhnall, the son of Aedh, assumed the sovereignty, he

Ruadhan, or Rodanus, erected a monastery in the sixth century. For a full account of the cursing of Tara by this saint, the reader is referred to the Life of St. Rodanus, published by the Bollandists, 25th April, to Mageoghegan's Translation of the Annals of Clonmacnoise, at the year 565, and to Petrie's History and Antiquities of Tara Hill, p. 101.

[f] These royal seats were in various parts of Ireland; that of the monarchs of the Northern Hy-Niall race, was at Aileach, near Derry; the seats of the Southern Hy-Niall were at Lough Leane, near Castlepollard, and at Dun na Sgiath, on the north-west margin of Loch Ainninn, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kincora, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Aeḋa, imorro, o ro gaḃ riġe Erenn ba fead a ḋun-arus comnuiḋe do foeġae Erenn cétus Dun na n-ged for bru na Boinne.

Ocus ro ṫoraind fium fecht múru mor-aiḋbli imon ḋún sin fa cormailiur Temraiġ na riġ, ocus ró ṫoraind gid tiġe in ḋúine sin fa ċormailiur tiġe na Temrac .i. in miḋċuairt mor-aḋbal, ir inti no bíḋ in riġ ferin ocus na ríġna ocus na h-ollumain, ocus an ir ḋeach fri cec n-ḋán olċena; ocus in Long Muman, ocus in Long Laiġen, ocus in Choisir Connaċt, ocus in Eaċrais Ulaḋ, ocus Carcair na n-giall, ocus Reċla na filed, ocus Ġrianan in en uaiṫne,—ir eside do riġned la Cormac mac Airt ar tus ḋia ingin .i. do Ġraine—ocus na tiġe olċena cenmoṫat sin.

Coḋlaiṫ

of Galway. But the monarch of Ireland, of whatever race he happened to be, or wherever he fixed his residence, was nevertheless called King of Tara as often as King of Erin by the Bards.

[g] *Dun na n-gedh.*—This name is now forgotten. It was probably the name of the large fort on the south side of the Boyne, near Dowth, in the county of East Meath. In Mac Morissy's copy it is written Dun na n-gaedh, which seems more correct. King Domhnall afterwards removed his residence to Ard Fothadh, near the town of Donegal, where he died, according to the Annals of the Four Masters, in the year 639 [*recte* 642].

[h] *Midhchuairt.*—For an account of the Teach Midhchuarta, or Banqueting Hall at Tara, see Petrie's History and Antiquities of Tara Hill, p. 160, *et sequent.*

[i] *Ollaves.*—Ollamh signifies a chief professor of any science.

[j] *Long Mumhan,*—i. e. the Munster house.

[k] *Long Laighean,*—i. e. the Leinster house.

[l] *Coisir Connacht,*—i. e. the Connaght Banqueting house.

[m] *Eachrais Uladh,*—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuarta.

[n] *Prison of the Hostages.*—For the situation of Dumha na n-giall, at Tara, near which must have stood Carcair na n-giall, the Prison of the Hostages, see Petrie's Hist. and Antiq. of Tara Hill, plate 7.

[o] *Star of the Poets.*—There is no mention made of this house in Petrie's History and Antiquities of Tara Hill.

[p] *Grianan of the one pillar.*—This is the fort called Rath Graine, in Petrie's History and Antiquities of Tara Hill, p. 192. The relative situation of all the ruins, as existing on Tara Hill, in the tenth century, are shown on plate 10 of that work, and as they exist at present on plate 6, and

he first selected Dun na n-gedh[g], on the bank of the Boinn [the River Boyne], to be his habitation beyond all the situations in Erin.

And he drew [formed] seven very great ramparts around this fort after the model of regal Tara, and he also laid out the houses of that fort after the model of the houses of Tara, namely, the great Midhchuairt[h], in which the king himself, and the queens, and the ollaves[i], and those who were most distinguished in each profession, sit; also the Long Mumhan[j], the Long Laighean[k], the Coisir Connacht[l], the Eachrais Uladh[m], the Prison of the Hostages[n], the Star of the Poets[o], the Grianan of the one pillar[p] (which last had been first built at Tara by Cormac Mac Art[q], for his daughter Grainne), and other houses besides.

One

also on the Ordnance Map of the county of Meath, Parish of Tara.

[q] *Cormac Mac Art.*—The commencement of the reign of this monarch is recorded in the Annals of Tighernach, at A. D. 218, and his death is entered in the Annals of the Four Masters at the year 266. His daughter Graine, for whom the *Grianan* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhaill, the Fingal of Mac Pherson's Ossian. The word "Grianan" may be thus correctly defined: 1. A beautiful sunny spot, as Grianan Calraighe, a place in the parish of Calry, in the north of the county of Sligo. In this topographical or rural sense, it is translated by Colgan, *solarium, terra solaris*, (Acta SS. p. 13, not. 6). 2. A bower or summer-house. 3. A balcony or gallery, a boudoir. 4. A royal palace. In the third and fourth sense here set down, this word is very frequently used in the old Irish Historical Tales and Romances. The following description of the erection of a Grianan, as given in a very ancient historical tale, entitled Fledh Bricrinn, i. e. the Feast of Bricrenn, preserved in Leabhar na h-Uidhri, a MS. of the twelfth century, now in the possession of Messrs. Hodges and Smith, will give one a tolerably correct idea of what the ancient Irish meant by the word:—"Then did Bricrenn erect a Grianan near the couch of King Concobhar and those of the heroes. This Grianan he formed of gems and various rich materials, and placed on it *windows of glass* on every side. One of these windows he placed over his own couch, so that he might see the whole extent of the great house out of it."

In the third sense it is used in the Leabhar Breac, fol. 27, *a*, *a*, to translate the Latin word *cœnaculum*.

Coolair Domnall adaig iarum ir in tig sin, ocus atci fír ocus airlitri ingnad, ocus ir e at conairc cuilen con ro h-ailed lais (.i. fearsgond ainm in chon sin) for a glun fesin a dul for duible ocus darácht uada, ocus cuanarta Erenn ocus Alban ocus Saxan ocus Bretan do tinol do'n cuilen sin, co tard-sat fecht cata do'n rig co fersaib Erenn ime fri fecht laa na fecthmaine, ocus co tardta ár ceand etussu cach laithi dib-sin, ocus in fecthmad laa ann ro mebaid for na conu. Ocus ro marbta cú in rig, an darlair, ir in cat deidenach dib sin. Murclair iarum in rig ar a coolud ocus do taéd do bidg ar in imdaig co m-bui lomnocht for urlar in tige. Do bert umorro ben in rig, .i. ingen rig Orraige, a di laim im a bragait, ocus arbert frisin, airis ocum-sa, a rig, ol si, ocus na tuc h'aire se figiris aidche, ocus na rot uamnaigther trithu; ar atat Conaill, ocus Eogain, ocus Airgialla, ocus Clann Colmain, ocus Sil Aeda Slaine, ocus ceithre fine Temrach imut anocht ir in tig si, ocus airis for ceill, ol si.

Bennacht

[r] *Vision.*—The word fis is given in Cormac's Glossary as cognate with the Latin word *visio*.

[s] *Erin.*—Its Nominative is Eire, Gen. Eirenn, Dat. or Oblique case Eirinn.

[t] *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Albain.

[u] Saxan, i. e. that part of England then in the possession of the Saxons.

[v] Bretain, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

[w] Ar cenn, literally "slaughter of heads," i. e. of men; *strages capitum.*

[x] *The king's wife.*—She was named Duinsech, according to the history of remarkable women, preserved in the Book of Lecan, fol. 193. She was probably the sister of Croinseach, the daughter of Aedh Finn, Prince of Ossory, who was married to King Domhnall's brother, Maelcobha, the clerk. The death of Duinsech is recorded by all the Irish Annalists; Tighernach, whose chronology is the most correct, dates it A. D. 639.

[y] *Race of Conall,*—i. e. the descendants of Conall Gulban, who was the youngest son of the monarch Niall of the Nine Hostages, and who died in the year 464. They had their possessions in the present county of Donegal, and in later ages branched into several great families, as O'Muldory, O'Canannan, O'Donnell, O'Doherty, O'Gallagher, O'Boyle, &c.

[z] *Race of Eoghan,*—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision[r] and a dream: he saw a greyhound whelp, Fearglonn by name, which had been reared by himself, go forth from him, even from his knee, with rage and fury, gathering the dogs of Erin[s], Alba[t], Saxonland[u] and Britain[v]; and they gave the king and the men of Erin around him seven battles during the seven days of the week, and a slaughter of heads[w] was made between them each day, but on the seventh day the dogs were worsted, and in the last battle the king's own hound, as he thought, was killed. The king then awoke from his sleep, and he sprang affrighted from his bed, so that he was naked on the floor of the house. The king's wife[x], the daughter of the king of Ossory, put her two arms about his neck and said to him, "Tarry with me, O king," said she, "and do not heed visions of the night, and be not affrighted by them, for the race of Conall[y] and Eoghan[z], the Oirghialla[a], the Clann Colmain[b], the sons of Aedh Slaine[c], and the four tribes of Tara[d], are around thee this night in this house, and *therefore*," said she, "remain steady to reason."

"A blessing

of Eoghan, son of the same monarch. Eoghan died in the year 465. After the establishment of surnames the more distinguished families of this race were O'Neill, Mac Loughlin, O'Kane, O'Hagan, O'Gormley, O'Quin, Mac Cathmhaoil, now Mac Cawell, O'Mullen, &c. &c.

[a] *The Oirghialla.*—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighernach.), and drove the ancient Ultonians, or Clanna Rudhraighe, beyond Glen Righe and Lough Neagh, into the present counties of Down and Antrim. In later ages the principal families of the Oirghialla were the Mac Mahons, O'Carrolls, O'Hanlons, Maguires, O'Hanraghtys, Mac Kennas, &c. &c. Their country comprised the counties of Louth, Armagh, and Monaghan, and the greater part of Fermanagh.

[b] *Clann Colmain,*—i. e. the Race of Colman, the son of Dermot. This Colman flourished about the year 562, and was the ancestor of the O'Melaghlins of Westmeath, the chiefs of the Southern Hy-Niall race.

[c] *Aedh Slaine.*—He reigned jointly with Colman, the son of Baedan, from the year 599 to 605.

[d] *The four tribes of Tara.*—The four tribes or families of Tara, after the esta-

Bennacht forit, a ben, ol se, ir maith som tecaisiur; ocus do thaeb lee ir in leapaid iar sin; ocus no iarfacht in sigan scela de cid at conaisc ir in fír. Ni éibér frit a sigan, ol se, na fri neach aile, no co roisiup co h-airm a fil Maelcaba Cleirech, mo derbrathair, ar ir e breithem airlingthi ir deach fil a n-Erinn.

Téit iarum in sig i cind mir ced caisptech co h-airm á m-bui Maelcaba, mac Aeda, mic Ainmirech, co Druim Dilair, uair ir ann no bui iar fágbail rigi n-Erenn ar grad Dé ocus in Choimded na n-dul, ocus díscert m-bec aigi ann sin, ocus en deicnebur ban, ocus ced cleirech a lin ann sin, fri h-oirfend ocus ceilebrad cech tratha. Rainic umorro in sig co Druim Dilair co teach Mailcaba, ocus fertar failti frir ann, ocus do gnither fóraic doib, ocus at nagar biad doib cu m-ba raithech iat uile. Anair ann sin fri fechtmain, ocus innisid Domnall iarum a airlingthi do Maelcaba co leir, ocus arbert frir, beir breith fuirre sin, a brathair inmain, ol se. Ro h-imdergtha iarum im Maelcaba iar cloistecht na h-airlingthi, ocus arbert, ir cian o ta a tairsingi in airlingthe sin, a sig, ol se, ocus bérat-sa breith fuirri. Mac sig, ol se, ocus cuilen con, mano airlingi doib. Atat da dalta agut-sa, a sig, ol se, .i. Cobthach Caem mac Ragallaig

blishment of surnames, were the O'Harts, O'Regans, O'Kellys of Bregia, and O'Connollys. See prose version of O'Dugan's Topographical Poem, drawn up for Maguire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

[e] *Maelcobha, the cleric*, the son of Aedh, was King of Ireland from the year 612 to 615, when he retired to Druim Dilair, having resigned the government to Suibhne Meann, who reigned till the year 628, when Domhnall, the brother of Maelcobha, and hero of this tale, succeeded.

[f] *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, xlii; also the Leabhar Gabhala of the O'Clerys, reign of Maolcobha, pp. 186 to 189, where Druim Dilair is described as near the margin of Caol Uisce, now Caol na h-Eirne, near Belleek.

[g] *Hermitage.*—Díscert, which is the name of many places in Ireland, is translated

"A blessing be upon thee, O woman," said he, "well hast thou quieted me;" and he then returned with her into the bed. And the queen requested him to relate to her what he had seen in the vision. "I will not tell it to thee, O queen," said he, "nor to any one else, until I reach the place where Maelcobha, the cleric,[e] my brother, is, for he is the best interpreter of dreams in Erin."

In a month afterwards, the king proceeded with a hundred chariots to Druim Dilair,[f] where Maelcobha, son of Aedh, son of Ainmire, was dwelling, having resigned the sovereignty of Erin for the love of God, the creator of the elements, and having here a small hermitage,[g] with ten women, and one hundred clerks to offer masses and sing vespers at the hours. The king arrived at Druim Dilair at the house of Maelcobha, where he was welcomed, and where a resting-place was prepared for him and his people, and food was distributed to them till they were all satisfied. They remained here for a week, and Domhnall fully revealed his dream to Maelcobha, and said to him, "Give thy judgment on that, dear brother." Maelcobha grew red on hearing the dream, and said "It is long since the events shown in that dream were predicted, O king," said he, "and I will pass my judgment upon it. A greyhound whelp in a dream," said he, "is the same as a king's son: thou hast two foster-sons, O king," said he, "namely, Cobhthach Caemh,[h] the son of Raghallach, the son of Uadach

*desertus locus* and *desertum* by Colgan. (Acta SS. p. 579, cap. 3). It originally meant desert or wilderness, but it was afterwards applied to a hermit's cell or habitation, as appears from the Leabhar Breac, fol. 100, *a*, *a*, and a MS. in the Lib. Trin. Coll. (H. 2. 18.) fol. 113, *b*, *a*.

[h] *Cobhtach Caemh.*—No mention is made of this Cobhthach in the Irish Annals, but the death of his father, Raghallach, is noted by Tighernach, at the year 649, and that of his brother Cellach, at the year 705. "Cellach Mac Ragallaigh Righ Connacht *post clericatum obiit.*" The name Cobhthach, which signifies *victorious*, is still preserved in the family name O'Cobhthaigh, which is usually anglicised *Coffey*, without the prefix O'.

Ragallaig, mic Uadach; rig Connacht in Ragallach hirin; ocus Congal Claen, mac Scannlain Sciathleathain; rig Ulad fesin in ti Congal. Arbaigsid ceachar dib i tagaid-siu, a rig, ocus do bésa dibergaig ocus oes denma uilc Alban, ocus Frangc, ocus Saxan, ocus bretan lais do cum n-Erenn, ocus do berat recht cacha duit-siu ocus d'feraib Erenn ar cena, cu ni-ba h-ilarda ár slóg foraib diblinib, ocus in rechtmad cat cuirpither ettraib taetfaid do dalta-su ir in cat sin. Ocus ir i sin bruth na h-airlingthi at conarcair, a rig, ar Maelcaba, ocus arbath ir coir duitsiu, a rig, olse, flead do thurgnam agud, ocus fir Erenn do targlom dia caithim ocus geill cacha cuicid a n-Erinn do gabail, ocus na di dalta sin filet agud-sa do congbail a n-glaraib co ceann m-bliadna. Ar ir nechtar dib tic frit, daig teit a neim ar cach airlingthi allartig do bliadain; ocus a legud amach iar sin, ocus feódu imda ocus maine dísíme do thabairt doib iarum.

Ni dingentar sin lim-sa, ol in rig, ár ir túrcha no fuicfind si Ere imár do génaind fell for ma daltadaib fesin, ar ni ticfaid frim-sa caidche, ocus dia tisaisr fisu in domain frim-sa ni thicfad Congal. Conad ann arbert so:

At conarc airlingi n-olc,
rechtmain for mír gur a nocht,
ir do tanagur om' thig,
d'a h-airnéir d'a h-immirin.
Mo chuilen-sa cuanna a clu,
Ferglonn fess h-i na cech cú,

dar

[i] *Congal Claen* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caoch, or Congal Claon, in the Annals of the Four Masters, at the year 624. It appears from this story that both epithets are synonymous, and mean wry-eyed.

[j] *Then he said.*—This is the usual arrangement of ancient Irish tales: a certain portion of the story is first told in prose, and the most remarkable incidents in the same afterwards repeated in metre,

Uadach; (this Raghallach is king of Connaught); and Congal Claen[i], the son of Scannlan of the Broad Shield; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, Saxonland, and Britain with him to Erin, who will give seven battles to thee and the men of Erin, so that great slaughter shall be made between you both, and in the seventh battle which shall be fought between you, thy foster-son shall fall. And this is the interpretation of the vision thou hast seen, O king," said Maelcobha. "Now it is proper for thee, O king," said he, "to prepare a banquet, and to invite to it the men of Erin, and to obtain the hostages of every province in Erin, and also to detain in fetters, to the end of a year, these two foster-sons of thine, because it is one of them who will rise up against thee, and because the venom goes out of every dream within the year. Then set them at liberty, and bestow many jewels and much wealth upon them."

"This shall not be done by me," said the king, "for sooner would I quit Erin than deal treacherously by my own foster-sons, for they will never rise up against me, and if all the men of the world should oppose me Congal would not." And then he said[j]:

*Domhnall.*—"I have seen an evil dream,
A week and a month this night,
In consequence of it I left my house,
To narrate it, to tell it.
My whelp of estimable character,
Ferglonn, better than any hound,
Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

Dar lin ro ṫinoil dam cuain,
D'ár mill Ériunn fri h-oen uair.
Ber-ri breiṫ fír uirre-rin,
uait a Mailcaba, cleriġ
ir tu dlíġer co h-eimeach,
at firiġ, at fír-ċléirech.
Mac riġ ir cuilen mílcon,
inand doib ġur ir ġnimraḋ;
inand menma doib malle,
Ocur inand airlinge.
Mac riġ Ulaḋ, ard a rmaċt,
no mac riġ cuiceḋ Connaċt,
Cobṫach—tic frit ar ceċ roen,
no a ḟear cumṫa, Conġal Claen.
Cobṫach do ṫiaċtain frim-ra,
mairġ a deir, uair ir innra;
ir ni ṫicfaḋ Conġal cain,
frim-ra ar derġ-ór in domain.
Comairli na millfeḋ neaċ,
uaim duit, a ui Ainmireċ:
a n-ġabail re bliaḋain m-bain,
ni ba meraiḋi h' éḋail.
Mairġ aire do ċuaiḋ do'n ġur,
dia nom' ġébaḋ aiṫreċur,
da n-dernaind, nir ḟuairc in ġlonn,
noca deċfaind ceill na cond.

At.

Tic in riġ dia ṫiġ iar rin, ocur ro tinoilled fleaḋ bainḋri lair do ḋénam bainḋri a ḋúine ocur a riġe, ocur ni raib a n-Ériunn dun amail

Methought assembled a pack
By which he destroyed Erin in one hour.
Pass thou a true judgment upon it,
O Maelcobha, O cleric,
It is thou oughtest readily,
Thou art a seer and a true cleric."

*Maelcobha.*—"The son of a king and a greyhound whelp
Show the same courage and exploits;
They have both the same propensity,
And in dreams are [denote] the same thing.
The son of Ulster's king of high authority,
Or the son of the king of the province of Connaught,
Cobhthach,—will oppose thee in every way,
Or his playmate, Congal Claen."

*Domhnall.*—"That Cobhthach should oppose me
It is cruel to say, for it is difficult;
And the comely Congal would not rise up
Against me for the world's red gold."

*Maelcobha.*—"A counsel which shall injure no one
From me to thee, O grandson of Ainmirè:
To fetter them for a full bright year;
Thy prosperity will not be the worse for it."

*Domhnall.*—"Alas, for the judge who came to the decision,
For which remorse would seize me;
Should I do the deed, 'twould not be joyful,
I would not consult sense or reason.
I have seen," &c.

After this, the king returned to his house, and prepared a banquet to celebrate the completion of his palace and his accession to the throne.

amail a dún-rum, acht nar ba bind lair an rígain ocus la Domnall ferin a ainm .i. Dun na n-gédd do goirdir de. Ocus ir é rin ráid Domnall fri a maeru ocus fri a rechtairiu, ocus fri h-oer tobaig a cana ocus a cira, ina d-ruigbedir a n-Erinn de uigib géd do tabairt leo do cum na fleide rin, ar nir bo miad la Domnall co m-beit i n-Erind cenel m-bíd nách ruigbitea forr in fleid rin. Ro tinolad tra in flead uile itir fín, ocus míd, ocus cormaim, ocus cenel ced bíd olcena, cenmotat na h-uigi nama, ár nir ba ferd a fágbail.

Ocus do deacadar oer in tobaig feacnóin Míde for iarair na n-uige, conur tarladar for duirtech m-bec, ocus oen bannscal ann, ocus caille dub for a cind, ocus fi oc irnaigte fri Dia. At ciad muintir in rig ealta do gédaib i n-dorus in duirtígi. Tiagait ir in teac ocus fo gabat iand lan de uigib gédd ann. Ocus arbertadar rop rén mait dun, ol iat, uair dia firmir Erie, ni ruigbitea ni bud mó oldarfed de uigib gédd in oen inad innti. Nipu rén mait, itir

[k] *His accession to the throne.*—It was a custom among the Irish chieftains to give a feast at the completion of any great work, or on their succession to the chieftainship.

[l] *Dun na n-Gedh* signifies the *dun* or fort of the geese. In Mac Morrissy's copy of this Tract, which was corrected by Peter Connell, now forming No. 60 of the MS. collection of Messrs. Hodges and Smith, it is written *Dun na n-Gaedh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domhnall had imposed such a name on his new palace. It does not appear to be derived from the goose eggs which are made the principal cause of the battle of Magh Rath.

[m] *To procure them.*—That is, it was not easy to procure them at that season, as geese do not lay throughout the year.

[n] *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Conor, throughout his translation of the Irish Annals, but correctly *pœnitentium ædes*, and *domus pœnitentiæ*, by Colgan, who understood the ancient Irish language far better than Dr. O'Conor. (Acta SS. p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *Duirtheachs* still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne[k]. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh[l]. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them[m].

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheach[n] [hermitage], in which was one woman[o] with a black hood[p] upon her head, and she praying to God. The king's people saw a flock of geese at the door of the Duirtheach; they went into the house and found a vessel full of goose eggs. "We have had great success," said they, "for should we search Erin, there could not be found more goose eggs together in one place than are here." "It will not be good success," said the woman, "and it will not redound

lege, Dublin, that the Duirtheach was the smallest of the sacred edifices in use amongst the ancient Irish. See the passage given in full in the second part of Mr. Petrie's Inquiry into the Origin and Uses of the Round Towers of Ireland, where the meaning of the word is discussed at full length.

The site of the Duirtheach above referred to, which is on the margin of the Boyne, near the village of Slane, in the county of East Meath, is now occupied by a small chapel in ruins, which, though only a few centuries old, is still called Erc's Hermitage.

[o] *One woman.*—The word banrgal, which is also written banrgal, is now obsolete, but it occurs so frequently in the ancient MSS. that its meaning cannot be mistaken. It is always used to denote *female* or *woman*, as is feargal to denote *male* or *man*. "Is tria banrgal tainic bás do'n bith, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac.*

[p] *With a black hood.*—The word caille is evidently cognate with the English word *cowl*. It is translated *velum* by Col-

ıcıp ón, ol ın bannpcal, ocup ní ba líth do'n pleıd gup a m-bepċeap ın m-bec m-bíd pın. Cıd pın? ol ıad. Nīn. ol ın bannpcal; naem mırbulda do muındcır dé pil punn .ı. Erpuc Earc Slaine, ocup ır e a mod beıċ ır ın doınn comce a dí ocpail o madaın co pepcop, ocup a palcaır popp ın praċt ına pıadnaıpı, ocup pé oc ırnaıgċı do gner; ocup ır ı a pproınd ceċa nóna ıar docċt punn ug co leıth ocup cpı gapa do dırop na doınne; ocup ır e ır coır duıb-pı cen a papugad ımon m-bec m-bıd pın pil aıcı. Ní tapdpat ıapum muımntır uaıbpeċ ın pıg naċ preagpa puırpı. Uaır badap aıċıg a h-uċt tpeoın iad do'n ċup pın, ocup bepaıt leo cuıd ın pıreoın ocup ın naeım dıa aındeoın. Maırg tpa gup a pucad ın m-bec m-bíd pın, ar po pár mór olc de ıaptaın, uaır ní paıbe Erıu oen adaıg o pın ılle a pío na a pocla, no cen pun uılc ocup eccopa do denum ındcı co cenn athaıd.

Tıc ın t-eplam dıa ṫıg ıapum .ı. Erpuc Earc Slaine, tpaṫnona, ocup ınnıpıd ın bannpcal pgela a papuigṫe do. Pepgaigtep uıme pın ın pırén, ocup arbept: ní pu pén maıth do'n tı gup a pucad ın cenel bíd pın, ocup nár ub é píd na leap Erenn tıc do'n pleıd gup a pucad; acċt gup ab é a h-ımperna, ocup a congala, ocup a h-erío tıc dı. Ocup po ercaın ıapum ın plead amaıl ır neım-neaċu pop caemnacaıp a h-earcaıne.

A m-batap

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. "Dpéıd dub," a black veil; and by O'Clery, "Dpeıd bıor ar ceannaıb ban," i. e. a veil which women wear on their heads. O'Brien, in his Dictionary, explains this word, "a veil or cowl given to a nun or monk," and quotes the following passage from an Irish Life of St. Bridget, which puts its meaning beyond dispute: "Fo huair Mac Caille caille uar ceann naoṁ Drigde, i. e. *Posuit Maccaleus* VELUM *super caput Sanctæ Brigidæ.*"

[q] *Bishop Erc.*—This is an anachronism, for Bishop Erc, of Slaine, who was cotemporary with St. Patrick, died in the year 514 (Ussher's Primordia, p. 442), and this battle was fought in the year 638, that is, 124 years after Erc's death! The pro-

redound to the happiness of the banquet to which this small quantity of provisions will be brought." "Why so?" said they. "It is plain," said the woman; "a wonder-working saint of God's people dwells here, namely, Bishop Erc, of Slaine[q], and his custom is to remain immersed in the Boinn,[r] up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

The holy patron, Bishop Erc, of Slaine, came to his house in the evening, and the woman told him how he was plundered. The righteous man then became wroth, and said: "It will not be good luck to the person to whom this kind of food was brought; and may the peace or welfare of Erin not result from the banquet to which it was brought; but may quarrels, contentions, and commotions be the consequence to her." And he cursed the banquet[s] as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Comharba* [i. e. successor] of Erc, of Slaine; but all the copies to which we have access at present agree in making the Saint Erc himself.—See Note B, at the end of the volume.

[r] *Boinn*, now the celebrated River Boyne, which flows through the towns of Trim, Navan, and Drogheda, and has its source in Trinity Well, at the foot of a hill, anciently called Sidh Nechtain, in the barony of Carbery, and county of Kildare.

[s] *He cursed the banquet.*—It would appear that the irritability said to be so dis-

A m-batar muinntir in rig ann iar sin ina comdail, ar concatar in lanamain cucu .i. bean ocus fear; méditer fri mulba dí charpaic for slébaib cech m-ball dia m-ballaib; gérither altan berrta faebur a lurgan; a sála ocus a n-earcada nempu; gé focertha miad di ublaib for a cennaib ni roired uball dib lár, act conclired for barr cech oen ruainne do'n fult aggarb, aitger, ro innsat tria n-a g-cendaib; guidmter gual, no duibiter deatag cech m-ball dib; giliter snechta a suile; conceptat fabach dia fér iartain conclired dar cul a cind fechtair, ocus concerdat fabach dia fér uachtair con foilged a n-gluine; ulca forr in m-bannscail ocus in ferscál cen ulcain. Drolbach eturru 'gá h-imarcor lán de uigib géd. Bennachat do'n rig fo'n innar sin. Cid sin? ol in rig. Nin. ol iat, sirsu

tinguishing a feature in the Irish character, was, at least in those times, exhibited as strikingly by the ecclesiastics as by the laity. In the twelfth century Giraldus Cambrensis wrote the following curious remark on this subject:

"Hoc autem mirabile mihi et notabile videtur: quod sicut nationis hujus homines hac in vita mortali præ aliis gentibus impatientes sunt et præcipites ad vindictam: sic et in morte vitali, meritis jam excelsi, præ aliarum regionum sanctis, animi vindicis esse videntur. Nec alia mihi ratio eventus hujus occurrit: nisi quoniam gens Hibernica castellis carens, prædonibus abundans, Ecclesiarum potius refugiis quam castrorum municipiis, et præcipue Ecclesiastici viri seque suaque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pace impiorum pravitas procul arceatur: et ipsis ecclesiis ab irreverenti populo debita veneratio vel serviliter exhibeatur."—*Topographia Hiberniæ*, Dist. 2. c. lv.

Another specimen of this kind of indignant cursing will be found in the Irish Tale entitled, "Death of Muirchertach Mor Mac Earca," preserved in a vellum MS. in the Library of Trin. Coll. Dub. (H. 2. 16.) p. 316. It is the curse uttered by St. Cairneach of Tuilen (now Dulane, near Kells, in the county of East Meath), against the Royal Palace of Cletty, on the Boyne, inhabited by Muirchertach Mor Mac Earca, who became monarch of Ireland A. D. 513. The following are the words of this curse literally translated:

"A curse be upon this hill,
Upon Cletty of beautiful hillocks,
May nor its corn nor its milk be good;
May it be full of hatred and misery;
May neither king nor chief be in it, &c."

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than[t] a shaving knife the edge of their shins; their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong, bristly hair which grew out of their heads; blacker than the coal or darker than the smoke was each of their members; whiter than snow their eyes; a lock of the lower beard was carried round the back of the head, and a lock of the upper beard descended so as to cover the knees; the woman had whiskers, but the man was without whiskers. They carried a tub between them which was full of goose eggs. In this plight they saluted the king. "What is that?" said the king. "It is plain," said they, "the men of Erin are making a banquet

[t] *Sharper than.*—This mode of description by comparatives ending in ṫeṛ is very common in ancient Irish MSS., but never used nor understood in the modern Irish. This form of the comparative degree comprises in it the force of a comparative, and that of the Conjunction *than*, which always follows it in English, or of the Ablative case in Latin. Thus ǥéiṛiṫeṛ alṫaṇ is the same as the modern níoṛ ǥéiṛe iṁá alṫaṁ, "*sharper than* a razor." When the Noun following this form of the comparative degree is of the feminine gender it always appears in the Dative or Ablative case, as ǥiliṫeṛ ǥṛéiṁ, *whiter than the sun*, which is exactly similar to the Latin *lucidior sole*. Some Irish grammarians have attempted to account for this form, by stating that it is not properly a form of the comparative degree, but an amalgamation, or synthetic union, of a Noun formed from the Adjective, and the Preposition ṫaṛ *beyond;* so that in the above instance ǥéiṛiṫeṛ is to be considered an amalgamation of ǥeiṛe or ǥeiṛi (a Substantive formed from the Adjective ǥéaṛ), *sharpness*, and the Preposition ṫaṛ, *beyond;* and thus according to them ǥeiṛiṫeṛ alṫaṁ, if literally translated, would be a "*sharpness beyond*, i. e. *exceeding, a razor.*"—See Observations on the Gaelic Language, by R. M'Elligott, published in the Transactions of the Gaelic Society of Dublin, vol. i. p. 36, where, however, that very clever scholar seems to consider this a regular comparative form of Irish Adjectives.

ꝼiꝼu Ḟꝛenn oc ꝛeaglumaḋ ꝼleḋi ḋuiꝛ-ꝼiu, ocuꝛ ḋo ḃeꝛ ceċ ꝼeaꝛ a ċumang ḋo'n ꝼleiḋ ꝼin, ocuꝛ iꝛ e aꝛ cumang-ne ina ꝼil ꝼoꝛ aꝛ muin ḋe uigib. Am buiḋeċ ḋe, ol in ꝼig. Ḃeꝛaꝛ iꝛ in ḋun iaꝛ, ocuꝛ ḋo beꝛaꝛ ꝼꝛoinḋ céḋ ḋo biúḋ ocuꝛ coꝛmaim ḋoib. Loingiḋ in ꝼeꝛꝛcal ꝼin ocuꝛ ni ꝛaꝛḋ ní ḋe ḋo'n banꝛcal. Ḋo beꝛaꝛ ꝼꝛoinḋ céḋ eli ḋoib. Loingiḋ ḋiblinib ꝼin. Ꝛabaꝛ biaḋ ḋun, ol iaꝛ, má ꝛá lib h-é. Iꝛ cubuꝛ ḋúꝛ, ol Caꝛciabach, .i. ꝑeċꝛaiꝛe in ꝼig, ni ꝛibeꝛṫeꝛ co ꝛoiꝼꝼeꝛ ꝼiꝼu Ḟꝛenn olċena ḋo'n ꝼleiḋ. Aꝛbeꝛꝛaḋaꝛ ꝼum, biḋ olc ḋuib ꝼinne ḋo ṫomailṫ na ꝼleḋi aꝛ ꝛuꝛ, aꝛ biḋ impeꝛnaiġ ꝼiꝼu Ḟꝛenn impe, aꝛ iꝛ ḋo muinnṫiꝛ iꝼꝼinn ḋúꝛ, ocuꝛ ꝼo gniaṫ miċelmaine moꝛ ḋo na ꝼloġaib. Linġiṫ amaċ iaꝛum ocuꝛ ṫiaġaiṫ ꝼoꝛ neꝼni.

Ro ṫocuiꝛṫea iáꝛum cuiceḋaiġ Ḟꝛenn ḋo'n ꝼleiḋ ꝼin, ocuꝛ a ꝼiġu, ocuꝛ a ṫoiꝛiġ, ocuꝛ a n-óc-ṫiġeꝛnn, ocuꝛ a n-amꝛaiḋ, ocuꝛ oeꝛ caċa ḋana gnaṫaiġ ocuꝛ ingnaṫhaiġ olċena. Iꝛ iaṫ ꝼo ba cuigeḋaiġ ꝼoꝛ Ḟinn in ṫan ꝼin .i. Conġal Claen, mac Scannlain, i ꝼig n-Ulaḋ, ocuꝛ Cꝛimṫann, mac Aeḋa Cinn, i ꝼig Laigen, ocuꝛ Maelḋuin, mac Aeḋa ḃennain, i ꝼig Muman, ocuꝛ a bꝛaṫaiꝛ .i. Iollann, mac Aeḋa ḃennain, ꝼoꝛ Ḋeꝛṁumain, ocuꝛ Ragallaċ, mac Uaḋaċ,

[u] *Vanished, &c.*—This is the kind of characters introduced into ancient Irish stories, instead of the footpads and bandits of modern novels. Wonder-working saints and horrific phantoms were, in the all-believing ages in which such tales were written, necessary to give interest to every narrative, whether the piece was fiction, history, or a mixture of both.

[v] *Crimthann, the son of Aedh Cirr.*—This is another anachronism, for, according to the Annals of Ulster and Tighernach, this Crimthann, King of Leinster, had been slain in the battle of Ath Goan, five years before the battle of Magh Rath.

"A. D. 632.—*Bellum Atho Goan in* Iarthar Lifi *in quo cecidit* Cremtann mac Aedo *filii* Senaich, *Rex Lageniorum.*"—*Ann. Ult.*

"A. D. 633.—The battle of Ath Goan in Iarthar Lifi, *in quo cecidit* Cremmthann mac Aedo mac Senaigh, *Rex Lageniorum:* Faelan mac Colmain mic Conaill mic Suibhne, *Rex Midiæ*, et Failbe Flann, *Rex Momoniæ, victores erant.*"—*Ann. Tig.*

[w] *Maelduin, the son of Aedh Bennain.*—

banquet for thee, and each brings what he can to that banquet, and our mite is the quantity of eggs we are carrying." "I am thankful for it," said the king. They were conducted into the palace, and a dinner *sufficient* for a hundred was given to them of meat and ale. This the man consumed, and did not give any part of it to the woman. Another dinner *sufficient* for a hundred was given them, and the woman alone consumed it. They demanded more, and another dinner for a hundred was given them, and both of them together consumed it. "Give us food," said they, "if ye have it." "By our word we shall not," said Casciabhach, the king's Rechtairè, "till the men of Erin in general shall come to the feast." The others then said, "Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of Infernus." And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing[u].

After this were invited to the banquet the provincial kings of Erin and her dynasts and chieftains, with their young lords and life-guards, and also the professors of every science, ordinary and extra-ordinary. These were the provincial kings of Erin at that time, viz., Congal Claen, the son of Scannlan, in the government of Ulster, Crimthann, the son of Aedh Cirr[v], in the government of Leinster; Maelduin, the son of Aedh Bennain[w], in the government of Munster; and his brother Illann[x], son of Aedh Bennan, over Desmond; and Raghallach, son of Uadach[y], in the sovereignty of Connaught; and Domhnall,

According to the Annals of Tighernach, the father of this Maelduin died in the year 619. He was the ancestor of the famous family of O'Moriarty, in the county of Kerry, as mentioned in all the genealogical Irish books. Maelduin himself was defeated in the battle of Cathair Cinn Con, in the year 640, and burned to death in the year 641, on the island of *Inis Cain*.

[x] *His brother Illann.*—This Illann is not mentioned in any of the Irish Annals.

[y] *Raghallach Mac Uadach*, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Uaḋaċ, i ṗiġi Connaċt, ocuṗ Ḋomnall mac Aeḋa ṗeṗin in aiṙḋ-ṗiġi ṗoṗ Ḟiṁn uaiṙtiḃ ṗin uile.

Tucẗa iaṗum na ṗloiġ ṗin uile, ṗiṗu, macu, mna, ṗceo ingena, laeċaiḃ, cleṙiċiḃ, co m-baḋaṗ ṗoṗ ṗaiċẗi Ḋúin na n-ġéḋ oc teċt ḋo ẗoċaiẗim na ṗleḋi ḋo ṗonta anḋ la Ḋomnall, mac Aeḋa. Ro eṙiġ in ṗiġ ḋo ṗeṙẗain ṗailti ṗṙiṙ na ṗiġu, ocuṗ aṙbeṙt ṗocen ḋuib uile, ol ṗé, iṫiṙ ṗiġ ocuṗ ṗiġain, ocuṗ ṗiliḋ ocuṗ ollum. Ocuṗ aṙbeṙt ṗṙi Conġal Claen, ṗṙia ḋalta ṗeṙin, eiṙġ, ol ṗé, ḋo ḋéċṙain na ṗleḋi moiṙe ṗil iṙ in ḋún, ocuṗ ḋia ẗaiḋḃṙiuḋ, áṙ aṫ maiẗ ḋo ẗaiḋḃṙiuḋ ocuṗ ṫ' ṗaiṙċṙiu ṗoṗ nách ní aṫ cíṙiẗea.

Teiṫ, ḋin, Conġal iṙ in teaċ a ṗoiḃe in ṗleḋ, ocuṗ ṗo ḋéċuṙṫaṙ uile hi, iṫiṙ biaḋ ocuṗ fín, ocuṗ ċoṙmaim, ocuṗ ṗo ẗoṙaiṁḋ a ṗoṙc ṗoṙṙ na h-uiġiḃ ġéḋ aṫ conaiṙc ann, aṙ ba h-ingnaḋ laiṙ, ocuṗ ṗó ẗomail míṙ a h-uġ ḋiḃ, ocuṗ iḃiḋ ḋiġ ima ḋiaiḋ. Ocuṗ ṫic amaċ iaṙ ṗin, ocuṗ aṙbeṙt ṗṙi Ḋomnall, ba ḋóiġ lim, ol ṗé, ḋia m-beḋiṙ ṗiṙu Ḟṙenn ṗṙi ṫṙi míṙa iṙ in ḋún, co m-biaḋ a n-ḋaiṫhin bíḋ ocuṗ ḋiġi imḋ. Ḃa buiḋeċ in ṗiġ ḋe ṗin, ocuṗ ṫéiṫ ṗeṙin ḋo ḋeiċṙiu na ṗleḋi, ocuṗ imṁiṫeṙ ḋó aṁail ṗo eṙcain Ḟṙṙuc Ḟaṙc Slaine in ṗleḋ, ocuṗ ceċ oen no caiṫṙeḋ na h-uiġe ḋo ṗaṫa uaḋa ṗeṙin. Ocuṗ aṫ cí in ṗiġ na h-uiġi ocuṗ ṗo iaṙṙaċt cia ṗo ẗomail ní ḋo'n uiġ eaṙḃaḋaiġ ucuṫ, ol ṙe; áṙ ṗo ṗiṫeṙ-ṗium in céḋna ṗo ẗoimelaḋ ni ḋo'n ṗleiḋ ocuṗ ṗi aṙ na h-eṙcaine, cumaḋ ḋe ticṙaḋ Ḟiṁḋ ḋo ṁilleḋ, ocuṗ a aimṙeiṙ-ṗium ḋo ḋenum; coniḋ ḋe ṗin ṗo iaṙṙaċt ṙcéla in uiġe ucuṫ. Aṙbeṙtaḋaṙ cách, Conġal, ol iaṫ, ḋo ḋalta ṗeṙin, iṙ e ṗo ẗomail in uġ. Ḃa ḃṙonaċ in ṗiġ ḋe ṗin, áṙ ni ṗaiḃe a n-Ḟiṁn neaċ buḋ meaṙa laiṙ ḋo ẗomailẗ na ṗleḋi aṙ ṫuṙ iná Conġal,

[z] *To view the great feast*,—Ḋo ḋéċṙain na ṗleḋi moiṙe. The verb ḋéċṙain, *to see*, or *view*, which is now obsolete, is changed in Mac Morissy's copy to ḋ'ṙéċ-aiṁṫ, which is the form still in common use.

[a] *The broken egg*,—Ḋo'n uiġ eaṙḃaḋaiġ ucuṫ. The word eaṙḃaḋaiġ is supplied

Domhnall, the son of Aedh himself, in the sovereignty of Erin, over all these.

All these hosts, men, youths, women, and damsels, laity and clergy, were conducted to the Green of Dun na n-Gedh to partake of the feast prepared there by Domhnall, the son of Aedh. The monarch rose up to welcome the kings, and said, "My love to you all both king and queen, poet and ollave;" and he said to Congal Claen, his own foster-son, "Go," said he, "to view[z] the great feast which is in the palace, and to estimate it, for good is thy survey and examination of whatsoever thou seest."

Then Congal entered the house in which the feast was prepared, and viewed it all, both viands and wine, and ale, and he laid his eye upon the goose eggs which he saw there, for he marvelled at them, and he ate a part of one of them, and took a drink after it. He then came out and said to Domhnall, "I think," said he, "if the men of Erin were to remain for three months in the palace, that there is a sufficiency of food and drink for them there." The king was thankful for this, and went himself to take a view of the feast; and he was told how Bishop Erc of Slaine had cursed the feast, and every one who should partake of the eggs which had been taken away from him; and the king saw the eggs, and asked who ate a part of the broken egg[a] (pointing to that which Congal had broken), for he knew that the first *person*[b] who should partake of the banquet which had been cursed, would be the man who would destroy Erin, and disobey himself; wherefore he asked about this egg. All replied, "It was Congal, thy own foster-son, that ate of the egg." The king was sorrowful for this, for he felt more grieved that Congal should have partaken

from the paper copy. Ucut is the ancient form of the modern úo, i. e. that, or yon.

[b] *The first person*,—In céona, is now obsolete, an céad duine being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person or thing.

Corgal, ar forfitef-fium a mi-ċiall ocus a olc co menic frir roime sin. Ocus arbert in rig iar sin, ni ṫoimela neach ní do'n fled ra, ol se, co tucṫar xii. apstal na h-Erenn dia bennaċad, ocus dia coisreagrad, ocus gu ra cuiret a h-escaine for culu dia caemradís.

Tucta iarum na naeim sin uile co h-oen inad, co m-batar is in dun la Domnall. Ite sunn anmanna na naem do ṫeacadar ann sin .i. Finden Muigi bile, ocus Finden Cluana h-Iraird, ocus Colum Cilli, ocus Colum mac Crimthainn, ocus Ciaran Cluana mic nois, ocus Caindech mac h-ui Daland, ocus Comgall ṫeannċair, ocus brenaind mac Finnlogha, ocus brenaind birrid, ocus Ruadan Loṫra, ocus Nindid Craibdeċ, ocus Mobi Clarainech, ocus Molairi mac Natfroich. Ite sin xii. apstal na h-Erenn ocus

[c] *The twelve apostles, &c.*—In Mac Morissy's copy, we read da Espr. decc na h-Eirionn, the *twelve Bishops of Erin*, which seems more correct; but it is strange that there are thirteen, not twelve, saints mentioned in both copies.

[d] *Finnen of Magh Bile.*—This is another gross anachronism; for Finnen of Magh Bile, now Movilla, in the county of Down, died in the year 576, i. e. 62 years before the Battle of Magh Rath, "A. D. 576, *Quies* Finnin Magh Bile."—*Ann. Inisf.*, as cited by Lanigan, vol. ii. pp. 26, 27.

[e] *Finnen of Cluain Iraird*, now Clonard, in Meath, died in the year 552; so that we cannot believe that he was present at this banquet.—See Lanigan's Ecclesiastical History of Ireland, vol. ii. p. 22, and all the Irish Annals, which place his death about this period.

[f] *Colum Cille.*—St. Columbkille was born in the year 519, and died in the year 596, in the seventy-seventh year of his age.—See Lanigan, vol. iii. pp. 244, 245.

[g] *Colum Mac Crimthainn*, was abbot of Tir-da-glas, now Terryglass, in the barony of Lower Ormond, in the county of Tipperary, and died in the same year with St. Finnen of Clonard, namely, in the year 552.—Lanigan, vol. ii. pp. 71, 75.

[h] *Ciaran of Cluain Mic Nois*, now Clonmacnoise, on the Shannon, in the barony of Garrycastle, and King's County, died in the year 549.—Lanigan, vol. ii. pp. 52 and 59.

[i] *Cainnech Mac h-Ui Dalann*, the patron of Aghaboe, in the Queen's County, died in the year 599, in the eighty-fourth year of his age.—Lanigan, vol. ii. p. 201.

[j] *Comhghall of Bennchar.*—St. Comgall,

partaken first of the banquet rather than any other person in Erin, for he had often before experienced his rashness and propensity to evil. And after this the king said, "No one *else* shall partake of this feast, until the twelve apostles[c] of Erin are brought to bless and consecrate it, and avert the curse if they can."

All these saints were afterwards brought together, so that they were in the palace with Domhnall. The following are the names of the saints who went thither, viz., Finnen of Magh Bile[d], Finnen of Cluain Iraird[e], Colum Cille[f], Colum Mac Crimhthainn[g], Ciaran of Cluain Mic Nois[h], Cainnech Mac h-Ui Dalann[i], Comhghall of Bennchar[j], Brenainn, the son of Finnloga[k], Brenainn of Birra[l], Ruadhan of Lothra[m], Ninnidh the Pious[n], Mobhi Clarainech[o], and Molaisi, the son of Nadfraech[p]. These were the twelve apostles of Erin, and each

patron of Bennchar, now Bangor, in the county of Down, died on the 10th of May, A. D. 601.—Lanigan, vol. ii. p. 63.

[k] *Brenainn, the son of Finnloga*, the patron saint of the see of Clonfert, in the county of Galway, was born in the year 484, and died in 577, in the ninety-fourth year of his age.—Lanigan, vol. ii. pp. 28, 30.

[l] *Brenainn of Birra.*—St. Brenainn, or Brendan, of Birra, now Birr, or Parsonstown, in the King's County, died on the 29th of November, A. D. 571.—Lanigan, vol. ii. p. 39.

[m] *Ruadhan of Lothra.*—St. Ruadan, the patron of Lothra, now Lorrah, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

[n] *Ninnidh the Pious*, the patron of the parish of Inis Muighe Samh, now Inismacsaint, in the north-west of the county of Fermanagh, was living in the year 530, but the year of his death is uncertain. His bell is still preserved in the museum at Castle Caldwell, near Belleek, in the county of Fermanagh, where the writer of these remarks saw it in the year 1835.—See Lanigan, vol. ii. p. 55, note 173.

[o] *Mobhi Clarainech*, patron of Glasnaidhen, now Glasnevin, near the city of Dublin, died on the 12th of October, A. D. 545.—See Four Masters, *ad ann.* 544, and Lanigan, vol. ii. p. 78.

[p] *Molaisi, the son of Nadfraech*, he was the brother of Aengus, the first Christian king of Munster, and died about the year 570.—See Lanigan's Ecclesiastical History, vol. ii. p. 188.

It will have been seen from the thirteen

ocur ceð naem malle fri ceċ naem dib. Do rata uile in lin naem rin do bennaċad ocur do ċoiregrad na fledi, ocur ar aí rin tra nir ḟétrat a h-ercaine do ċur for cúlu, dáig ro ṫomail Congal ní do'n fleid ṗéṙiú ro bennaíġeð h-í, ocur níṙ ḟétrat a neim rein do ċur for culu.

Ro ruidigeð na floig iar rin; ro ruiḋ umorro in rig ar tus ir in imrcing órdai. Ocur ir e ba bér ocur ba dligead acu-rum, in tan bud rig o Uib Neill in Deircirt no biad for Érind cumad h-e rig Connaċt no biad for a laim deir; máð ó Uib Neill in Tuaircirt umorro in rigi, rig Ulad no bid for a laim deir, ocur rig Connaċt for a laim cli. Ni h-amlaid rin do rala in adaig rin, acht Maelodar Maċa, rig noi tricha ced Oirġiall, ro cuired for gualaind in rig, ocur na cuigeadaig ar cena do ruidiugad amail ro buí a n-dan do ċaċ. Mor olc do techt de iartain.

Ro dáileð iarum bíad ocur deoċ foraib comdar mesca medarċaoine; ocur tucta ug geiḋ for méir airġdigi, i fiadnaisi ceċ rig ir in tig; ocur o raimic in méir ocur in ug i fiadnaisi Congail Claein, do rigneð miar cranda do'n méir argaid, ocur do rigneð ug circe clum-ruaiḋe do'n uig géid, amail ro ṫirċanrat ráiḋi ó céin.

preceding notes, that none of these saints could have been present at the Banquet of Dun na n-Gedh, and that either the writer of it was a very inaccurate historian, or that his transcribers have corrupted his text. The entire difficulty could be got over by substituting *bishops* for *apostles*, and by inserting the word *comharba*, i. e. representative or successor, before the names of these saints. The probability, however, is, that the anachronism is an original blunder of the writer himself.

[q] *Golden Couch.*—Imrcing órdai. The word imrcing is explained in a MS. in the Library of Trin. Col. Dublin, (H. 3. 18.) p. 212, by the modern word leabaiḋ, *a bed* or *couch*, which is unquestionably its true sense in this sentence.

[r] *Southern Hy-Niall.*—The O'Melaghlins, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

[s] *Northern Hy-Niall.*—After the establishment of surnames, the heads of the

each saint of them had one hundred saints along with him. All this number of saints was brought to bless and consecrate the feast, but they were not able to avert the malediction, because Congal had tasted of the feast before it was blest, and the venom of this they were not able to avert.

After this the hosts were seated. First of all the king sat in the golden couch[q], and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall[r], the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall[s], the king of Ulster should be at his right hand, and the king of Connaught at his left hand. It did not happen so on this night, but Maelodhar[t] Macha, king of the nine cantreds of Oirghiall, was placed at the king's *right* shoulder, and the provincial kings were seated where they ought to sit. A great evil afterwards resulted from this.

Meat and drink were afterwards distributed to them, until they became inebriated and cheerful; and a goose egg was brought on a silver dish, before every king in the house; and when the dish and the egg were placed before Congal Claen, the silver dish was transformed into a wooden one, and the goose egg into the egg of a red-feathered hen[u], as prophets had foretold of old. When the Ultonians

Northern Hy-Niall race were the O'Neills and the Mac Loughlins of Tyrone, and the O'Muldorys, O'Canannans, and O'Donnells of Tirconnell.

[t] *Maelodhar Macha*, king of Oirghiall. According to the Annals of the Four Masters, Maelodhar Macha was king of all Oirghiall, and died in the year 636, but the more accurate Annals of Ulster and of Tighernach make him only chief of the territory of Orior—"Rex Orientalium"—and place his death, the former in 640, and the latter in 639.

[u] *Red-feathered hen.*—This is an extraordinary miracle, and the first striking result of Bishop Erc's malediction. It would have puzzled even Colgan to reconcile it with the theology of the seventeenth century. The king had intended to offer no insult to Congal, but the curse of St.

céin. Oc connchadar Ulaid sin, nís mbiad leo suidhe na longad ocus in dímiad sin do imdiug for a sig .i. for Congal Claen. Ro erig din gilla grada do muinntir Congail .i. Gair Gand, mac Sduagain, ocus arbert: ní fu fén maith duit a nocht, a Congail, ol sé, act mora na h-aithri do radat fort a tig in sig anocht .i. Maelodar Macha, sig Oirgiall, do chur is in mad do da dú duit-siu, ocus ug géoid for méis argaid i fiadnaisi cech sig is in tig acht tusa it aenar, ocus ug cisce for meis cranda i t' fiadnaisi-siu. Ni thard Congal dia aine cumad dimiad dó cech ní do gebad a tig a aidhe thairisi fesin. Gur do eirig an gilla lais an aitherc g-cedna do sidisi .i. Gair Gann, ocus arbert in cedna fri Congal, ut dixit.

In chuid sin chaithe a nocht,
cen uabar, cen imarnocht,
ug cisce o'n sig nárrat car,
is ug géoid do Maelódar.
Nocha n-fitir misi fiam,
cumad uaral sig Oirgiall,
no co faca in Maelodar,
a tig oil 'gá fiadugad.
Da m-beith ag oen sig cen ail,
Cenel Conaill is Eogain,
is Oirgialla fri gnim n-ga,
nis dultad dó a t' inad-sa.

In

Erc produced a confusion at the banquet, and caused a miracle to be wrought which offered an indignity to Congal, directly contrary to what the king had intended. According to the present notions among the native Irish about the nature of a curse, it is to be likened to a wedge with which a woodman is cleaving a piece of wood: if it has room to *go*, it will *go*, and cleave the wood; but if it has not, it will fly out and strike the woodman himself who is driving it, between the eyes.

tonians had perceived this, they did not think it honourable to sit or eat after their king, Congal Claen, had met such an indignity. After this, a servant of trust of Congal's people, Gair Gann Mac Stuagain[v] by name, rose and said: "It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit:*

"That meal thou hast taken to-night
Is without pride, without honour;
A hen egg from the king who loves thee not,
And a goose egg to Maelodhar.
I never had known
The noble position of the king of Oirghiall,
Until I beheld Maelodhar,
Being honoured at the banqueting house.
Should one king possess, without dispute,
The race of Conall and Eoghan,
And the Oirghialla[w] with deeds of spears,
He would not occupy thy place.

This

In the case under consideration St. Erc's curse was,—as the writer of the story wishes us to believe,—deserved, and, therefore, it operated as the saint had intended.

[v] *Gair Gann Mac Stuagain.*—The name of this servant or minister of Congal is not recorded in the Irish Annals, nor mentioned in any of the genealogical tables relating to the Clanna Rudhraighe, so that we cannot determine whether he is a real or fictitious character.

[w] *Oirghialla.*—The territories of the

In ċuiḋ ṗin ɡo ḃ-ṫeilɡiṫṫ ɡaill,
ṫucaḋ ḋuiṫ a ṫiɡ Ḋomnaill,
ar Ɡaiṗ Ɡann, naṗ ub ṗlan ḋuiṫ,
má ḋá ṫoimli ṫu in ḃṗoch-cuiḋ. In. c.

Ro linɡ ḋaṗaċṫ ocuṗ miṗe menman a Conɡal ṗṗi h-aiṫeṗc in óclaiɡ ṗin, ocuṗ ṗo linɡ in ṗúiṗ ḋemnaċḋa .i. Ṫeṗiṗone, a cumɡaiṗe a ċṗiḋe, ḋo ċuiṁniuɡaḋ ceċa ḃṗoch-comaiṗli ḋó. Ro eṗiɡ ḋin ina ṗeaṗam, ocuṗ ṗo ɡab a ɡaiṗceaḋ ṗaiṗ, ocuṗ ṗo eṗiɡ a ḃṗuṫ miled ocuṗ a én ɡaile ṗo ṗolumain uaṗa, ocuṗ ni ṫaṗaṫ aiċne ṗoṗ ċaṗaiṫ na ṗoṗ neṁ-ċaṗaiṫ in ṫan ṗin, amail ṗo ṗa ḋual ḋó ó n-a ṗean-aṫaiṗ .i. o Conall Ceṗnaċ, mac Amaiṗɡin. Ro linɡ iaṗum i ṗiaḋnaiṗi in ṗiɡ, ocuṗ ḋo ṗala ċuici Caṗ Ciabach, peċtaiṗe in ṗiɡ, Ocuṗ ni ṗiṫeṗ Caṗ Ciabaċ cumaḋ he Conɡal no beiṫ ann, ocuṗ ṗo ṗaiḋ ṗṗiṗ ṗuiḋe a n-inaḋ oile, ocuṗ ṗo ɡebaḋ biaḋ ocuṗ ḋiɡ aṁail ṗuaṗaṫaṗ cach. Oṫ cuala umoṗṗa Conɡal an aiṫeṗc ṗin, ḋo ṗaḋ beim ḋo Chaṗ-Chiabaċ, co n-ḋeṗna ḋí leiṫ ḋe i ṗiaḋnaiṗi ċaich. Ocuṗ ba h-uaṁan la ceċ n-oen iṗ in ṫiɡ, ocuṗ laṗ in ṗiɡ ṗeṗin Conɡal ann ṗin, o ṗo aiṗiɡṗeṫ ṗeṗɡ ṗaiṗ. Ocuṗ aṗbeṗṫ Conɡal, naṗ baṫ uamnaċ, a ṗiɡ, aṗ ciḃ aṫ moṗa na h-uilc ḋo ṗonaiṗ ṗṗim, ni h-uaṁun ḋuiṫ miṗi co leiċ; ocuṗ aṫbeṗṗa a noṗa ṗiaḋ cach

Kinel Connell and Kinel Owen had been wrested from the ancient Ultonians, or Clanna Rudhraighe, in the fifth century. His servant here tells Congal, nominal king of Ulster, that if he had full possession of all the province of his ancestors, king Domhnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oirghialla, or descendants of the three Collas, who destroyed the Ultonian Palace of Emania in the year 332, had possession of the district comprising the present counties of Louth, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

[x] *Tesiphone.*—From this it would ap-

This meal may foreigners reject
Given thee in the house of Domhnall,
Saith Gair Gann, may it not be safe to thee,
If thou partake of the evil meal."

Fury and madness of mind were excited in Congal by the exhortation of this youth, and the demon fury, Tesiphone[x], entered the cavity of his heart to suggest every evil counsel to him. He then stood up, assumed his bravery, his heroic fury rose, and his bird of valour[y] fluttered over him, and he distinguished not friend from foe at that time, as was natural for him as a descendant of his ancestor Conall Cearnach[z], the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach[a], the king's Rechtaire, came up to him, not knowing it was Congal who was there, and told him to sit in another place, and that he would get food and drink as well as the rest. But when Congal heard this, he dealt Cas Ciabhach a blow, and divided him in two parts in the presence of all. Then every one in the house, even the king himself, was in dread of Congal, when they perceived anger upon him. But Congal said, "Be not afraid, O king, for although the injuries thou hast done me are great, thou needest not dread me now; and I will now state before all the injuries thou hast done to me. The king who preceded thee over

pear that the writer of this story had some acquaintance with the classical writers.

[y] *Bird of valour.*—To what does this allude?

[z] *Conall Cearnach.*—He was one of the heroes of the Red Branch, and is the ancestor of O'More, O'Lawler, and the seven tribes of Leix, in the Queen's County, and many other families in various parts of Ireland. Congal's descent from him is given in note C, at the end of the volume.

[a] *Cas Ciabhach* signifies *of the curled hair.* No mention is made of him in the Irish Annals or pedigrees, and it is probable that he is a fictitious character. *Rechtaire* generally signifies, in the ancient Irish language, a lawgiver, a steward or chief manager of the affairs of a prince or king, but in the modern Irish it is used to denote a rich farmer.

cach na h-ulcu do ponair frim. Is é ba rig for Erinn remut-sa Suibne Menn, mac Fiachna, mic Feradaig, mic Muiredaig, mic Eogain, mic Neill Nai-giallaig. Nir bo riarach tusa do'n rig sin iarum, ocus do decadair do denum cosnu fri h-Ulltu, ocus do radad mire for altrom duit om' athair ocus om' chenel ar chena; ocus do radad mnai dom' chenel ferin lim dom' aileamain agut-sa, ocus o do riachtairiu do theach ro cuirir in mnai n-Ultaig dia tir fein, ocus ro cuirir ben dot' chenel ferin dom' altram-sa i lubgort in lis i rabadair badéin. Do rala láa n-and mire am oenar ir in lubgort cen neach agum coimed, ocus ro ergiodar beachu beca in lubgirt la tear na grene, co tard beach dib a neim for mo let-sorc-sa, gusa claen mo suil. Congal Claen mo ainm ar sin. Rom ailead lat-su iar sin gusa h-indarba tusa o rig Erenn, o Suibne Menn, mac Fiachna, mic Feradaig, ocus do deachadair co rig n-Alban, ocus mire lat forsin indarba sin; ocus fo fuarair griadugad mor aici, ocus do ronsabair codach .i. tusa ocus rig Alban, ocus ro tharrngair duit nách tiscad a t'aithig cén ber muin im Erinn. Do dechadair iarum do cum n-Erenn ocus do deachusa lat (uair badur for indarba malle frit). Ro gabsum sorc a Tráig Rudraige, ocus fo gnírium comairli fri h-athaid m-bic ann. Ocus

[b] *Suibhne.*—Suibhne, surnamed Menn, was monarch of Ireland from the year 615 to 628, when he was slain at Traigh Brena by Congal Claen, as stated in this story.

[c] *Nine Hostages.* — This pedigree of Suibhne agrees with that given by Keating, and all authentic genealogical books.

[d] *Garden of the fort.*—The Irish kings and chieftains lived at this period in the great earthen raths or *lisses*, the ruins of which are still so numerous in Ireland. Ledwich asserts that these forts were built by the Ostmen or Danes, but the remains of them still to be seen at Tara, Taillteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinn-Righ, Knockgraffon, and other well known palaces of the ancient Irish kings, are sufficient to prove that they had been built by the ancient Irish long before the Danes made any descent upon this island.

[e] *Bees of the garden.*—Solinus says that there were no bees in Ireland; and it is

over Erin was Suibhne Menn[b], son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages[c]; thou wert not obedient to that king, and thou didst go to make a treaty with the Ultonians, and I was given in fosterage to thee by my father and my own tribe; a woman of my own tribe was sent with me to nurse me with thee, but when she reached thy house thou didst send the Ultonian woman back to her own country, and thou didst place a woman of thine own tribe to nurse me in the garden of the fort[d] in which thou dwelledst. It happened on a certain day that I was left alone in the garden without any one to take care of me, and the little bees of the garden[e] rose up with the heat of the sun, and one of them put its venom in one of my eyes, so that my eye became awry, from which I have been named Congal Claen[f]. I was nursed by thee until thou wast expelled by the king of Erin, Suibhne Menn, son of Fiacha, son of Feradhach, and then thou didst repair to the king of Alba, taking me along with thee in that exile; and thou didst receive great honour from him, and you formed a treaty, thou and the king of Alba, and he protested to thee that he would not oppose thee as long as the sea should surround Erin. Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at Traigh Rudhraighe[g], and here we held a short consultation.

mentioned in the Life of St. Modomnoc of Lann Beachaire, now Killbarrick, in Fingal, near the city of Dublin, published by Colgan, in his Acta, SS. 13. Febr., that bees were first introduced into Ireland from Menevia by that saint; but Lanigan has proved that there were bees in Ireland long before the period of St. Modomnoc.—See his Eccles. Hist. vol. ii. pp. 320, 321.

[f] *Claen.*—claon or claen, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note [k], p. 37.

[g] *Traigh Rudhraighe.*—Traigh Rudhraighe was the ancient name of the strand at the mouth of the River Erne, near Ballyshannon, in the county of Donegal.—See Leabhar Gabhala of the O'Clerys.

Ocur ir e ro raidirriu, cipead neac ro gebtha do tairchélad for rig Erenn, cipe tan bud rig tura for Erinn comad eicean a dutaig do légud do'n tí no ragad ann. Do deachura din ann, a rig, ar mo dutaig do tabairt dam co h-imlan in tan bud rig for Erinn tura; ocur ni ro airrigur co h-Ailech Néit, ar ir ann bui domnár in rig in tan rin. Tic in rig forr in faichthi, ocus dal mor ime do feraib Erenn, ocus fe oc imbirt fidchille itir na flogu. Ocus tiagru ir in dail cen cheadugad do neach, triar na flogaib, co tardus forgum do'n gai, Geall Congail, bui im laim a n-uchd in rig, gura fheagair in coirthi cluiche bui fria druim alla thar, ocus go roibe crú a chride for rind in gai, co m-ba marb de. In tan iarum ro bui an rig oc blaigechd báir do rad urchur do'n fir fidchilli bui na laim dam-ra, gura brir in ruil claem bui am chind-ra. Am claen feme, am caech iarum. Ro teichret din floig ocus muinntir in rig, ár ba dóig leo tura ocus fir Alban do beit imum-ra, o ro marbur in rig, Suibne Meno.

Do deachara for do chenn-ra iarum, ocus ro gabair rigi n-Erenn iar

[h] *Ailech Neid*,—now Elagh, near Derry, in the county of Donegal. The ruins of the palace of Grianan Ailigh are still to be seen on a hill over Lough Swilly.—See Ordnance Survey of the Parish of Templemore, County Londonderry.

[i] *Chess.*—Fidchell certainly means chess, which was a favourite game among the ancient Irish. Fidchell is translated *tabulæ lusoriæ* by O'Flaherty, in his Ogygia, p. 311; and it is described in Cormac's Glossary as a quadrangular board with straight spots of *black* and *white*. The following extract from an ancient Irish story, preserved in *Leabhar na h-Uidhre*, a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith of Dublin, will give one an idea of what the Irish writers meant by fidchell or fidchell.

"'What is thy name?' said Eochaidh. 'It is not illustrious,' replied the other, 'Midir of Brigh Leth.' 'Why hast thou come hither?' said Eochaidh. 'To play *Fithchell* with thee,' replied he. 'Art thou good at *Fithchell?*' said Eochaidh. 'Let us have the proof of it,' replied Midir. 'The queen,' said Eochaidh, 'is asleep, and the house in which the *Fithchell* is belongs to her.' 'There is here,'

sultation. And what thou didst say was, that whoever thou shouldst get to betray the king of Erin, thou wouldst be bound to restore his territory to him whenever thou shouldst become king over Erin. I went on the enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not until I reached Ailech Neid[h], where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chess[i] amidst the hosts. And I came into the assembly, *passing* without the permission of any one through the crowds, and made a thrust of my spear, Gearr Congail[j], which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the head of the javelin, so that he fell dead. But as the king was tasting of death he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed before, I have been blind-eyed since[k]. The hosts and people of the king then fled, thinking that thou and the men of Alba were with me, as I had killed Suibhne Menn, the king.

"I then returned to thee, and thou didst, after this, assume the sovereignty

said Midir, 'a no worse *Fithchell.*' This was true indeed: it was a board of silver and pure gold, and every compartment on the board studded with precious stones; and a man-bag of woven brass wire. Midir then arranges the Fitchell. 'Play,' said Midir; 'I will not, but for a wager,' said Eochaidh. 'What wager shall we stake?' said Midir. 'I care not what,' said Eochaidh. 'I shall have for thee,' said Midir, 'fifty dark-green steeds if thou win the game.'"

[j] *Gearr Congail,*—i. e. the short spear of Congal. Many weapons, utensils, &c., which belonged to distinguished personages were called after them: the crozier of St. Barry of Slieve Bawn, in the county of Roscommon, still preserved, is called Gearr-Barry.

[k] *Blind-eyed since.*—This accounts for the double surname given to Congal in the Annals of the Four Masters, in which he is called Congal *Caech* [blind], or Congal *Claon* [squinting].

iar sin. Marb dom m' athair-si iar sin .i. Scannal Sciath-leathan, ocus tiagra cugut-sa dom' sigad, amail no gellais fris. Ni no comaillis a ni sin acht mad bec, dáig no benais dím Cenel Conaill ocus Eogain, ocus noi d-trioca ced Oirgiall .i. fearand Maeluidir Maca, fil for do gualaind-siu, ocus do radais h-é a n-inad sig somum-sa a nocht at tig férin, a sig, ol se. Ocus do radad ug geoid for meis airgdigi ina fiadnaisi, ocus ug circe for méis' cranda dam-sa. Ocus do biurra cath duit-siu ind, ocus do fetaib Erenn, mas atát imut a nocht, ar Congal. Ocus no imtig uaidib amach iarum, ocus no lensat Ulaid h-e.

Arbert Domnall fri naemu Erenn badar is in tig: leanaid Congal, ol se, ocus ticead lib, co tardarra a seis fein dó. Tiagait na naeim ina diaid ocus no gellrat a earcaine mine ticead leo, ocus a cluic ocus a m-bachla do bein fair. Do biurra fam gairced, ar Congal, nach sia cleisech uaib ina bethaid teach in sig, dia n-ercaintea misi na Ulltach eli for bith lib. Ro gab dim omun na naeim, co n-deachaid Congal i cein uaidib, ocus no ercainset h-e ar a h-aithle. Ocus no ercainset dim in tí Suibne, mac Colmain Chuair, mic Cobthaig, sig Dal n-Araide, ar is e suc uaidib go h-aimdeonach in t-inad ildathach do rad Domnall i laim [sanctus] Ronain

[1] *Died soon after.* — Scannall of the Broad Shield, king of Ulidia, is mentioned in the authentic annals as the father of Congal, but the year of his death is not mentioned.

[m] *Oirghiall*—The princes of the Clanna Rudhraighe race had not been kings of all Ulster since the year 332 or 333, when they were conquered by the three Collas, as already noticed. It is probable, however, that when Congal undertook to kill Suibhne Menn, at the instigation of king Domhnall, he got a promise of being made prince of all Ulster, a title which his ancestors had enjoyed for many centuries. See his pedigree, and the number of his ancestors who had been kings of Ulster, in Note C, at the end of the volume.

[n] See note [t], p. 29.

[o] *Bells and croziers.*—The ancient Irish saints were accustomed to curse the offending chieftains while sounding their bells

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after[l], and I came to thee to be made king [of Ulster], as thou hadst promised me. Thou didst not perform thy promise except to a small extent, for thou didst deprive me of Cinel Conaill and Cinel Eoghain, and also of the nine cantreds of Oirghiall[m], the land of Maelodhar Macha[n], who now sits at thy shoulder, and whom thou hast seated in the place of a king, in preference to me, this night, in thine own house, O king," said he. "And a goose egg was placed before him on a silver dish, while a hen egg was placed on a wooden dish before me. And I will give battle to thee and the men of Erin in consequence, as thou hast them assembled around thee to-night," said Congal. And he then went out of the house, and the Ultonians followed him.

Domhnall said to the saints of Erin who were in the house, "Follow Congal," said he, "and bring him back, that his own award may be given him by me." The saints went after him and threatened to curse him with their bells and croziers[o], unless he would return with them. "I swear by my valour," said Congal, "that not one cleric[p] of you shall reach the king's house alive, if I, or any Ultonian, be cursed by you." Terror then seized the saints, whereupon Congal went far away from them, and they cursed him afterwards. And they also cursed Suibhne[q], the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe[r], for it was he that had carried away from them by force the many-coloured tunic which [king] Domhnall had given into the hand of

with the tops of their croziers.

[p] *Cleric.*—The word cléiṁeċ, *a cleric* or *clerk*, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

[q] *Suibhne*, the son of Colman Cuar, king of Dal Araidhe, is not mentioned in the Irish Annals, though he seems to be a historical character.

[r] *Dal Araidhe*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of

Ronain Finn, mic Berais, dia tabairt do Congal; ocus ó fó fémig Congal in t-inar fin, do bert Suibne á laim in cleirig dia aindéoin inar in rig. Conid do'n ercaine fin do ronrat for Congal fo naidet runn:

Congal Claen
in gáir tucrumar nir fáem,
cetrar ar fichit, ni breg,
impide céd leir ceċ naem.
In mac rod,
for a tucram in gair clog
nocar dulta dó 'r in cat,
cid neme do beit nat bog.
Mor in ró,
gémad uaiti, gemad lia,
in fer, gá m-bí tecta rig,
ir leir co fír cungnar Dia.
Mor in col,
comann fri rig Daire drol,
ferann do tabairt 'n a laim,
ir e in cnam a m-bel na con.

Arbert Domnall iar fin fri filedu Erenn toidecht i n-diaid Congail dia fartud. Tiagait tra na filid ina diaid: at ci Congal na filidu cuici, ocus arbert, fo cailled eineaċ Ulad co brát, ol se, uair ni tardam innmur do na filedaib ir in tig n-óil, ocus a tát ag tocht anora diar n-grírad in ar n-diaid. Ticit na filid co h-airm a m-bui Congal, ocus feraid fium failti friu, ocus

Antrim lying south of the mountain Sliabh Mis, now Slemmish.

[5] *St. Ronan Finn*, the son of Berach, was abbot of Druim Ineasclainn, in the territory of Conaille Muirtheimhne, now Anglicised Drumiskin, in the county of Louth, not

of St. Ronan Finn[s], the son of Berach, to be presented to Congal; but as Congal had refused to accept of the king's tunic, Suibhne took it from the cleric's hand in despite of him. It was on this curse, which they pronounced on Congal, that the following lines were composed:

Congal Claen
Heeded not the curse we gave,
Four and twenty saints *we were*—no falsehood,
Each saint having the intercessory influence of a hundred.
The daring son,
Against whom we raised the voice of bells,
Should not to the battle go,
Though soft prosperity were before him.
Great the happiness,
*That*, whether few or many *be* his hosts,
The man who has the regal right
Him truly God will aid.
Great the profaneness,
To contend with the king of noble Dairè;
To give land into his [Congal's] hand
Is to give a bone into the dog's mouth.

After this Domhnall desired the poets of Erin to go after Congal to stop him. The poets set out after Congal: Congal perceived the poets coming towards him, and exclaimed, "The munificent character of Ulster is tarnished for ever, for we gave the poets no presents at the banqueting house[t], and they are following us to upbraid us." The poets came on to where Congal was, and he bade them welcome, and gave

[s] Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52.

[t] *Banqueting house.*—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do bert maíne mora doib, ocur indirit a scéla dó. Adbert rum na gebat coma for bit ó' n rig acht cat i n-digail a dimada ocur a earonora; ocur ro eimig dol leo. Fagbur na filid ar a h-aitle, ocur tiomnair celeabrad doib, ocur teid roime ir in cuiged go raimig go teach Ceallaig, mic Fiachna Finn .i. bratair athar Congail, ocus innisid a scela do o tus co deired. Ba feanoir cianaoisa an tí Cellach; ocur ni cluinead acht mad bec, ocur ni ceimniged for a coraib, ocur tolg crebuma im a leapaid, ocur feirium imnti do grer. Ba laech ampa h-e i torach a airi. Cein bui Congal oc innisi scel do, ro nocht rum a cloidem ro bui lair fa coim cen fir do neoch gor chichnuig Congal a comrad, ocur arbert, do biurra bréthir, dia n-gabta coma for bith o'n rig acht cath, nách fédfadís Ulaid h' eadarain forum-sa, co clandaind in cloidem sa trit chride fechtair; uair ni ber d' Ulltaib coma do gabail fri roind catha no co n-digtait a n-anfolta. Ocur a tát fecht macu maithi ocum-sa ocur fagaid lat ir in cath, ocur dia caemraind-si féin dula ann, no fagaind, ocur ni moidfed for Ulltaib cén no beind-si im beathad. Ocur atbert ann:

A mic, na geb-si cen cath,
cid síd iarrus rig Temrach;
mad romut raib, ferr do gnim,
mad fort, do raet do comlin.
Na geib feodu na maíne,
acht mad cindu deg-daine,
co na tuca rig ele,
tár ar clandaib Rudraige.

Luga

[u] *Cellach, the son of Fiachna.*—See Note C, at the end of the volume, where the pedigree of Congal is given.

[v] *Tolg.*—Tolg is explained leabaid, *a bed*, by P. Connell, in his MS. Dictionary.

[w] *The race of Rudhraighe*, the ancient Ultonians, of whom a long line of kings had dwelt at Emania, were at this period

gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna[u], his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tolg[v] as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that shouldest thou receive any considerations from the king but a battle, all the Ultonians could not save thee from me, because I would thrust this sword through thy heart; for it is not the custom of the Ultonians to accept of considerations in place of battle until they take revenge for insults. I have seven good sons, and they shall go with thee into the battle, and if I were able myself I would go also, and the Ultonians should not be defeated while I had life. And he said on the occasion:

"My son, be not content without a battle,
Though Tara's king should sue for peace;
If thou conquer, the better thy deed,
If thou be defeated, thou shalt slay an equal number.
Accept not of jewels or goods,
Except the heads of good men,
So that no other king may offer
Insult to the race of Rudhraighe[w].

Less

scattered over various parts of Ireland, as in Kerry, Corcomroe, Leix, &c., and that part of them who remained in their original province, were shut up within the

Luga fáth Scannail na sciath,
da tuc cath ir Cuan Cliach,
dar cuir ceand Cuain ar clud,
tre no fád gur crin Scannul.
Fir a n-deadaig mo fecht mac,
o nach fédaim-ri dul lat,
da m-bedir tinol bud mo,
do fagdair at rocraided.
Cech cath mor tuc h' athair fiam,
feachnón Erenn, tair ir tiar,
miri do bid for a deir,
mic mo derbrathar dilir!
In cath mor tuc h' athair thair,
d'á tuc ár for Frangcaibh,
re rig na-glan na Frangc,
tuig nach ar feabrad mac, a mic.

A mic.

Arbert umorro in senoir frir, eirg in Albain, ol se, do faigid do sen-athar, .i. Eochaidh Buidhe, mac Aedain, mic Gabrain, ir e ir rig for Albain; ar ir ingen dó do mathair, ocus ingen rig Bretan, .i. Eochaid Aingcech, ben rig Alban, do sen-mathair, .i. mathair do mathar; ocus tabair lat firu Alban ocus Bretan ar in n-gael sin do cum n-Erenn do thabairt catha do'n rig.

Da

present counties of Down and Antrim. Lough Neagh and the Lower Bann separated them from the Kinel-Owen, and the celebrated trench called the Danes' Cast, formed the boundary between them and the Oirghialla.

[x] *King of France.*—There is no authority for this to be found in the authentic Irish Annals, and it must therefore be regarded as poetic fiction.

[y] *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his Life of Columba, where he calls him "Eochodius Buidhe." His death is set down in the Annals of Ulster, at the year 628. "*Mors* Echdach Buidhe *Regis Pictorum, filii* Aedain. *Sic in Libro Cuanac inveni.*"

Less cause had Scannal of the Shields,
When he and Cuan of Cliach fought a battle,
When he fixed Cuan's head upon a wall,
Because he had said that Scannal had withered.
Send for my seven sons,
As I myself cannot go with thee;
Were they a greater number
They should join thy army.
In every great battle which thy father ever fought
Throughout Erin, east and west,
I was at his right hand,
O son of my loyal brother!
And in that great battle thy father fought in the east,
(In which he slaughtered the Franks,)
Against the very splendid king of France[x];
Understand that this was no boyish play, my son!
My son," &c.

The old man also said, "Go to Alba," said he, "to thy grandfather Eochaidh Buidhe[y], the son of Aedhan, son of Gabhran, who is king of Alba; thy mother is his daughter, and thy grandmother, that is, thy mother's mother, the wife of the king of Alba, is the daughter of the king of Britain, that is, of Eochaidh Aingces[z]; and through this relationship bring with thee the men of Alba and Britain to Erin, to give battle to the king."

Congal

If this date be correct, which it most likely is, this is another anachronism by the writer of the story.

[z] *Eochaidh Aingces*, king of Britain.—No such king is to be found in the histories of Britain; and he must therefore be regarded as a fictitious personage. The writer of the story, not knowing who was king of Britain, i. e. of Wales, at this period, was under the necessity of coining a name to answer his purpose; unless we suppose our extant sources of Welsh history to be defective.

Ba buidech iarum in ti Congal do'n comairle sin; ocus téit i n-Alpain ced laech a lín, ocus ni fo airis for muir na tir co siacht co Dún monaid, ait a m-bui sig Alban, .i. Eochaid buide, ocus maiti Alban in oen dail ime and. Do sala din do Congal allamuig do'n dail, éices ocus silid in sig .i. Dubdiad Drai a ainmside; ba sirig ocus ba drai ampa in ti Dubdiad; ocus fo fer failti fri Congal, ocus fo iarfacht scela dó, ocus fo innis Congal a scela. Conid ann arbert Dubdiad, ocus fregrar Congal he:

Is mo cen in loingiur leis,
do connarc a h-etercéin;
can bar cenel, clu cen ail,
ca tir ar a tancabais?
Tancamar a h-Erinn ain,
á oclaig uallaig, immais,
is do tancamur ille
d' acallaim Eachach buide.

Ma

[a] *Dun Monaidh.*—A place in Scotland, where the kings of the Dalriedic or Iberno-Scotic race resided. It is now called Dunstaffnage, and is situated in Lorne.—See Gough's Camden, vol. iv. p. 129.

[b] *Druid.*—In the times of Paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather to possess a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for Osna*, or *Teinm Loeghdha*, during which the true images of these events were believed to have been portrayed before his mind. The following description of the *Imbas for Osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the Magnetic sleep of modern dreamers. "*Imbas for Osna.*—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh[a], where Eochaidh Buidhe, king of Alba, was with the nobles of Alba assembled around him. Congal met, outside the assembly, the king's sage and poet, Dubhdiadh, the Druid, by name, who was a seer and distinguished Druid[b]; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

*Dubhdiadh.*—"My affection is the bright fleet
Which I have espied at a great distance;
Declare your race of stainless fame,
*And* what the country whence ye came."

*Congal.*—"We have come from noble Erin,
O proud and noble youth,
And we have come hither
To address Eochaidh Buidhe."

*Dubhdiadh.*

falls asleep; and he is watched in order that no one may disturb or interrupt him, until every thing about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo* Imbas *dicitur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teinm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Dichedul do chenduibh* is what he left as a substitute for it in the *Corus Cerda* [the Law of Poetry], and this is a proper substitute, for the latter requires no offering to demons."

These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipsic, by A. Steinbeck, entitled "Every Poet a *Prophet;* a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision."

Ma feadh tancabair ille,
d' acallaim Eachach Buidhe,
ar toidecht dib uar ceċ ler,
a derim fib ir mo ċen. Ir mó c.

Do taedh Congal ir in dáil a raibe rig Alpan iar sin, ocus fergaid in rig ocus firu Alpan failti frir, ocus ro imsir a scela doib o thus co déig. Arbert rig Alpan fri Congal, ni dam cuimgeaċ-sa for dul let in adaig rig Erenn i ceand caṫa, ar in tan ro h-indarbṫa eirium a h-Erinn fuair anoir agum-sa ocus do ronsum córu ann sin, ocus ro ṫarrngairiusa do, ocus do radus breithir frir na ragaind i ceand caṫa ina agaid co brath. Ar aí sin tra, ni ba lúġaidi do roċraidi-siu cen misi do dul leat, ol se, uair atáḋ ceṫrar mac ocum-sa .i. Aedh in errid uaine, ocus Suibne, ocus Congal Meand, ocus Domnall Breac, a sinnser, .i. braiṫre maṫar duit-siu. Ir acu-sin atat amraig ocus anraid Alpan, ocus ragdait lat-su do cum n-Erenn do ṫabairt caṫa do Domnall. Ocus eirgiu fein dia n-agallaim airm a sileḋ ocus maiṫi Alpan impu. Teit iarum Congal go maiġin a m-batur, ocus fergait failti frir; ocus ro imsir doib aiṫerc in rig, ocus ba maiṫ leo.

Arbert Aedh in errid uaine rósar na mac, mad áil duit-siu, a Congail, beiṫ im ṫig-si anocht for fleid, tiagra lat do cum n-Erenn, ocus in ceṫramad rann d' Albain imum, ocus minub am thig biaru a nocht, ní ṫeir lat do cum in caṫa. Atbert Congal Menn, mac Eachach Buidhe, ní ra sin son, a Aedh, ol se, acht ir im ṫig-sea biar rig Ulad anocht, dáig dia n-deaċarra lair ticfáru lim, ár ir ocum-sa atai. Ba h-e sin, dim, rád Suibne ocus Domnaill

[c] *Domhnall Brec.*—This Domhnall Brec, who was king of Scotland when the Battle of Magh-Rath was fought, is mentioned by his cotemporary Adamnan in the fifth chapter of the third book of his Life of Columba.—See Trias Thaum, p. 365, col. i.

*Dubhdiadh.*—"If ye have come hither
To confer with Eochaidh Buidhe,
After your arrival over the sea,
I say unto you *accept* my affection."

After this, Congal went into the assembly in which the king of Alba was; and the king and the men of Alba bade him welcome, and he told them his story from beginning to end. The king of Alba said to Congal, "It is not in my power to go with thee to fight a battle against the king of Erin, because when he was banished from Erin he received honour from me; and we made a covenant, and I promised him, and pledged my word, that I would never go to oppose him in battle. However, thy forces will not be the less numerous because I go not along with thee," said he, "for I have four sons, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec[c], the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes[d] of Alba, and they shall go with thee to Erin to give battle to Domhnall. And go thyself to confer with them where they are *at present* surrounded by the men of Alba." Congal then went to where they were, and they bade him welcome; and he told them the king's suggestion, and they liked it.

Aedh of the Green Dress, the youngest of the sons, said, "If thou shouldest wish, O Congal, to stop this night at a banquet in my house, I will go with thee to Erin with the fourth part of the forces of Alba; and if thou wilt not stop at my house to-night, I will not go with thee to the battle." Congal Menn, the son of Eochaidh Buidhe, said, "This will not be the case, O Aedh, but the king of Ulster shall stop this night at my house, for if I go with him thou shalt accompany me, because thou art under my control." And the sayings of Suibhne

[d] *Heroes.*—Αηραο is explained ιαοċ, *a hero*, by O'Clery; ȝέραċ, *a champion*, in the Leabhar Breac, fol. 40, *b*; and *champion, hero*, by Peter Connell.

Domnaill Bricc. Arbert, din, Domnall Breac, mad im tig-frea bear rig Ulad anocht, dia n-decar lair ticfaitiri a triur lim-sa, ór ir me bar rinnrer, ocus ir me do rad foirb daib-ri. Ba brónach tra an tí Congal d' imrearan cloinde in rig ime fein; ocus teit reachnón na dála, ocus do rala Dubdiad Drai dó, ocus innirid Congal aitherc cloindi in rig dó. Arbert Dubdiad nár bat bronach-su ar ái rin a Chongail, ol re, ár ir miri ícfar do dobrón: Eirg anosa dia raigid, ol re, ocus abair friu, cire uaidib fo gebad in caire flatha fil a tig in rig dot biathad a nocht, comad lar in tí fo gebat in caire no nagtha, ocus in tí na fuigbead in caire cen a dimda do beit forth-su, acht ir fodr in rig ba corru a aitbir do beit imon caire. Do luid Congal gur an máigin i m-badar clann an rígh, ocus ro can riu feb at rubairt Dubdiad frir. Ba maith leorum rin, ocus arbertadar do gendair amail a dubairt rium.

Atbert imorro Aed, mac Eachach Buide, fri a mnai ferin dul for iarrair in caire forr in rig. Teit iarum ocus innirid cumad ina tig no biad Congal co maithib Ulad ocus Alban an oidche, rin, cumad coir in caire ainricean do tabairt fri h-aigid a biatha.

Cid dia fil caire ainricean do rada frir? Nin .i. Caire no airiced a cuid coir do gach en, ocus ni teigead dam dimdach uada, ocus cid mor no cuirtea ann ni ba bruitea de act daitin na dáime fa na miad ocus fa na n-grad. Ir e imorro ramail in caire rin

[e] *Bruighin hua Derga*, is often also called Bruighin da Berga. A copy of the historical tale called *Toghail Bruighne da Berga*, the Demolition of Bruighin da Berga, in which reference is made to a wonderful magical cauldron of this description, is preserved in two vellum MSS. in the Library of Trinity College, Dublin, (Class H. 2. 16. and H. 3. 18.), and in *Leabhar na h-Uidhre*, a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith, Dublin. The destruction of Bruighin da Berga is thus recorded in the authentic Annals of Tighernach, twenty-five years before the birth of Christ:

"Ante Christum 25.—Conairè Mor, the

Suibhne and Domhnall Brec were similar. Domhnall Brec said, "If the king of Ulster remain in my house to-night, and if I go with him you three shall accompany me, for I am your senior, and it was I who gave you lands." Congal was sorry for the contention among the king's sons about himself; and he went through the assembly, and Dubhdiadh, the Druid, met him, to whom he mentioned the desire of the sons of the king. Dubhdiadh said, "Be not sorry for this, O Congal, for I will remedy thy sorrow: go now to them, and tell them, that thou wilt stop with that one of them who shall obtain the regal cauldron which is in the king's house, to prepare food for thee, and that the person who will not get the cauldron is not to be displeased with thee in consequence, but with the king." Congal went to where the sons of the king were, and told them what Dubhdiadh had desired him. They liked this, and said that they would do as he wished.

Then Aedh, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron of the king. She went and said, that "it was in her house that Congal and the chiefs of Ulster and Alba would stop, and that the Caire Ainsicen ought to be given to prepare food for them."

Why was it called Caire Ainsicen? It is not difficult *to tell.* It was the "caire," or cauldron, which was used to return his own proper share to each, and no party ever went away from it unsatisfied, for whatever quantity was put into it there was never boiled of it but what was sufficient for the company according to their grade and rank. It was a cauldron of this description that was at Bruighin hua Derga[e], where Conaire

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conairè Mor, the son of Edersgeol, Ireland was divided into five parts, between Conchobhar Mac Nessa, Coirpre Niafer, Tighernach Tedbannach, Deghaidh, son of Sin, and Ailill, son of Madach and Meave of Cruachain, in Connaught." See also O'Flaherty's Ogygia, p. 131.

ꝑin bui a m-ḃꝛuiġin hua Ḋeꝛġa, in ꝓo maꝛbṫa Conaiꝛe, mac Meꝛi ḃuachalla, ocuꝛ i m-ḃꝛuiġin ḃlai ḃꝛuġa, aiṫ a m-bui ben Celṫċaiꝛ, mic Uiṫhiꝛ; ocuꝛ i m-ḃꝛuiġin Ꝑoꝛġaill Monaċ, i ṫaeb Ḃuꝛca; ocuꝛ i m-ḃꝛuiġin mic Cechṫ, ꝑoꝛ Sleib Ꝑuiꝛi; ocuꝛ i m-ḃꝛuiġin mic Ḋaṫó, áiṫ in ꝓo laaḋ áꝛ Connaċṫ ocuꝛ Ulaḋ imon muic n-iꝛḋꝛaic; ocuꝛ i m-ḃꝛuiġin ḋa Choġa, in ꝓo maꝛbṫa Coꝛmac Conloṅguiꝛ, ocuꝛ áꝛ Ulaḋ ime; ocuꝛ aġ ꝑiġ Alban iꝛ in aimꝛiꝛ ꝑin.

Aṫbeꝛṫ in ꝑiġ ꝑꝛi mnai a mic, cia maiṫ ꝑil ꝑoꝛ ḋo ċeile-ꝑiu ꝑeach ꝑiꝛu Alꝛan uile in ṫan ḋo beꝛaiḋ-ꝑi mo ċaiꝛe ḋó? Aꝛbeꝛṫ ꝑi, ni ꝓo eiṫiġ neaċ im ni ꝑiaṁ; moo a eineaċ olḋaꝛ biṫ. Uṫ ḋixiṫ muliꝛ:

Ni ꝑuaiꝛ Aeḋ, ni ꝑúiġeba
ní ḋo ċeileḋ ꝑoꝛ ḋuine,
iꝛ leiṫiu ꝑoꝛ a eineach,
ina in biṫ bleiḋeċ buiḋe.

Seoiḋ in ṫalman ṫaeb uaine,
a ꝑuaiꝛ ḋuine ocuꝛ ḋaenna,
ꝛe h-aṫhaiḃ na h-oen uaiꝛe,
ni beḋiꝛ i laim Aeḋa.

A caiṫeꝛ ꝛe h-aiġeḋaib
'ġ á ṫꝛiuꝛ bꝛaṫaꝛ, meḋ n-uailli,
cuiꝛṫi ꝑin aꝛ ꝑaen-beꝛaib,
aġ Aeḋ in eꝛꝛiḋ uaini.

N.

Aṫbeꝛṫ

[f] *Bruighin Blai Bruga.* — Copies of a tale in which reference is made to a similar cauldron at Bruighin Blai Bruga, are preserved in the MS. Library of Trinity College (H. 2. 18. and H. 3. 18.)

[g] *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave.*

[h] *Sliabh Fuirri*, is now corruptly called Sliabh Mhuiri, and is situated near Castle Kelly, in the parish of Killeroran, in the north-east of the county of Galway.

[i] *Bruighin Mic Datho.*—A copy of a tale, in which the magical cauldron of Bruighin Mic Datho is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga[f], where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca[g]; and at Bruighin Mic Cecht, on Sliabh Fuirri[h]; and at Bruighin Mic Datho[i], where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga[j], where Cormac Conlonguis was slain and his Ultonians slaughtered around him; and such also the king of Alba had at this time.

The king said to the wife of his son, "In what is thy husband better than all the men of Alba that I should give my cauldron to him?" She replied, "He never refused any one any thing; his hospitality exceeds the world:" ut dixit mulier:

"Aedh has not received, will not receive
A thing he would refuse any man;
His bounty moreover is more extensive
Than the vast prolific world.
The jewels of the green-faced earth,
Which man or mortal has found,
For the space of one hour,
Would not remain in the hand of Aedh.
What is spent on guests
By his three brothers of great pride,
Would be placed on small spits
By Aedh of the Green Apparel.
Aedh has not," &c.

The

the MS. Library of Trinity College (H. 3. 18.) This place is now unknown.

[i] *Bruighin da Choga.* — A copy of the story of the cauldron at this place is in the same MS. *Bruighin-da-Choga*, the situation of which none of our Topographers have pointed out, lies near Ballyloughloe, in the county of Westmeath, six miles to the north-east of Athlone. A stone castle was here erected by the family of Dillon within the primitive Irish *Bruighin* or fort. The place is now called Breenmore.

Atbert in rig, ni tibertra in caire tuit-ri coleic. Tic ri do raigid a fir, ocus innirid aitherc in rig do. Atbert Congal Meno, mac Eachach Buidi, fri a jeitig ferin dul for iarrair in coire. Teit iarum ocus firid in caire do biatad rig Ulad. Atbert in rig, cia maith fil forte cheile riu ó do bertha in coire do tar in mac dia ro fired h-é gur trartha? Atbert ri nir fil mac rig ir ferr oldar Congal. Cinnid for cach comlann, ocus fo gniad a armu dilef don andilef in tan berar a tir amúil iat; Ut dixit mulier:

Congal Meno,
nir faca mac rig bud ferr,
mar chomaid cách ir in cleith,
ar fcáth a fceith, caegad ceand.
In uair berar airm Congail
a tir amúl, fáth n-éidig,
do nithi tir dilef di,
do'n tír amuil ar eicin.
In uair filler ben Congail
ar oglach n-alaind n-oll-blad,
ni anann aga togairm,
in fer dan comainm Congal!

Congal. m.

Ro ér an rig imon g-coire an bean, ocus tig ride amach ocus indirid d'á céile a n-debairt in ri fria. Atbert Domnall breac fri a mnai dol d'iarraid in coire gur in rig. Tainic ride co h-airm a m-bui in rig, ocus firid in coire. Ro iarfacht rin di cia maith fil forte ceili riu reach na macu ele dia ro cuindged in coire? Frirgairt ri, ni tuille buide fri nách rig in ti Domnall breacc; gémad

[k] *Unlawful property*,—i. e. he conquers territories, and makes that his own, by the law of the sword, which could not otherwise have become his own.

The king said, "I will not give thee the cauldron as yet." She then returned to her husband, and told him what the king had said. Congal Menn, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron. She went accordingly, and asked the cauldron to prepare food for the king of Ulster. The king said, "What goodness is in thy husband that he should obtain the cauldron in preference to the son for whom it was just now sought?" She replied, "There is no king's son better than Congal. He obtains the victory in every battle, and his arms, when they are brought into a foreign country, make lawful what was unlawful property[k];" ut dixit mulier:

"Than Congal Menn
I have not seen a better king's son,
As all stoop in the battle
Under the shelter of his shield, even a hundred heads.
When the arms of Congal are brought
To a foreign country,—cause of jealousy,—
A lawful country is made of it,
Of the foreign country by force.
When the wife of Congal glances
At a beauteous youth of renown,
The man whose name is Congal
Cares not to accuse her[l]!
Than Congal," &c.

The king refused to give her the cauldron, and she came away and related all the king had told her. Domhnall Brec told his wife to go and ask the cauldron from the king, and she went to where the king was, and asked the cauldron. He asked her, "What good is in thy husband beyond the other sons for whom the cauldron was asked?" She replied, "Domhnall Brec has not earned thanks from any

[1] By these words the wife of Congal wishes king Eochaidh to understand that his son Congal was not of a jealous disposition, —a very strange qualification of a chieftain.

gémad óin Sliab Monaid nos fogailfed fri h-oen uair; ni fo gab airm mac rig ir deach oldas Domnall brec. Ut dixit mulier:

Domnall brec,
Domnall mac Echach buide,
re rig, d' feabus a menma,
ni derna cuillium buide.

Ir fir cacha n-abraim-ri,
foclaidit filid fuimid,
da mad óin Sliab mor Monaid,
nos fogail, ir nir fuirig.

Ir fir cach a n-abraim-ri,
a rig, cert in da comland,
nach ar gab Albain cen feall,
rig bud ferr ina Domnall.

D. b.

Tic in mnai rin co h-airm i m-bui a ceile, ocus innisid aitherc in rig, ocus a h-étra immon g-coire. Atbert Suibne fri a mnai ferin, eirg, ol se, ocus cuindig in coire. Tic ri iarum ocus cuindgir in coire. Ro fiarfaig in rig, cia buaid fil fort ceili-siu, a ingen, ol se, tar na macu ele, o tangusr d' iarraid in coire. Frisgairt si do, bid cethar im lepaid in oen fir, ocus in t-oen-fer im cuidig in cethair a tig Suibne, ocus in lin bite ina fearam ann ni tallat 'na fuidiu ocus in lin tallat 'na fuidiu ni tallat 'na ligiu; ced corrn ocus ced earcra n-airgit fri dail leanna ann do gres; Ut dixit mulier:

Teach Suibne,
Suibne mic Eachach buide
a toill ind ina fearam,
ni toillit ina fuide.

a

[m] *Sliabh Monaidh* was the ancient name of a mountain in Lorne, in Scotland, not far from the palace of Dun Monaidh.—See Note [a], p. 46.

any king; were Sliabh Monaidh[m] of gold he would distribute it in one hour; no king ever ruled Alba better than Domhnall Brec:" ut dixit mulier:

"Domhnall Brec,
Domhnall, son of Eochaidh Buidhe,
From any king, through the goodness of his mind,
He has earned no thanks.
All that I say is true, O king!
The poets of the west proclaim it,
If the great Sliabh Monaidh were gold
He would distribute it; he would not hoard it.
All that I say is true,
O king, just in thy battle,
Alba has not been legitimately obtained
By a better king than Domhnall.
Domhnall Brec," &c.

The king refused, and the woman came to where her husband was, and told what the king had said, and how she was refused the cauldron. Suibhne told his wife to go and ask the cauldron. She then went, and asked the cauldron. The king asked, "What qualification does thy husband possess, O daughter, beyond the other sons, that thou shouldst come to ask the cauldron?" She replied, "Four be around the bed of one man, and one man gets the supper of four in the house of Suibhne; and the number which fit in it standing would not fit sitting, and the number which fit in it sitting would not fit in it lying; there are in it constantly one hundred cups and one hundred vessels of silver to distribute ale;" ut dixit mulier:

"The house of Suibhne,
Suibhne, son of Eochaidh Buidhe,
The number which fit in it standing
Would not if sitting,

A coill imo ima fuide,
ni coillit ima laige.
oen fer im ċuid in ceaṫrair,
ceṫrar im lepaid duine.
Ced corrn ocus ced copan,
ced torc, ocus cind[n]e,
is ced eascra airgdide
bis tall ar lar a ṫige.

T.

Is ann asbert in rig, nár bat dimdach-su, a ingen, ol se, ar atbert Dubdiad Drai frim-sa cen mo ċaire do ṫabairt do neaċ ele a noċt, acht a beiṫ ocum fein ocus rig Ulad, .i. mac m'ingine, ocus firu Alban do biathad agum-sa arr anoċt. Ocus for atbert in Dubdiad cedna, dia m-bad ċoire oir no beiṫ ann, cumad ċoir a ṫabairt do Domnall, do finnfer mo mac; ocus dia m-bad ċoire argaid, a ṫabairt do'n t-sorar, .i. d' Aed; ocus dia m-bad ċoire do líc logmair, a ṫabairt do Chongal Mend. Ocus in caire fil and din, ar ise is deach dib sin uile, dia tardtai do neach ele h-é, is do Suibne no gadad, ar is e in fen-focal ó ċein mair, .i. in coire do'n t-soċaide, ar is adba soċaide teaċ Suibne, ar ni decaid dám dimdach arr. Conad ann asbert in rig:

Beread mo drai dealgnaigi
breaṫ do mnaib mac Mogaire
ca bean ċneir-geal ceann-buide,
dib d'a tibér mo ċaire.
Dia m-bad ċoire ordaigi,
co n-drolaib oir d'a fognann,

a

[n] *Joints.*—The word cinde, *tinne*, is explained *a sheep* by Vallancey, *Collectanea de rebus Hibernicis*, vol. iii. p. 514, but its proper meaning, is a joint of the flesh of any animal.—See Life of St. Bridget, by Brogan, where Colgan loosely translates the word by *lardum*.

And those who find room sitting
Would not if lying.
One man with the share of four,
Four around the bed of each man.
One hundred goblets, one hundred cups,
One hundred hogs, and one hundred joints[n],
And one hundred silver vessels,
Are yonder in the middle of his house.
The house," &c.

It was then the king said, "Be not displeased, O daughter, for Dubhdiadh, the Druid, told me not to give my cauldron to any one to-night, but to keep it myself and to entertain my daughter's son, the king of Ulster, and the men of Alba out of it to-night. And, moreover, the same Dubhdiadh told me, if it were a cauldron of gold, to give it to Domhnall, the eldest of my sons; if a cauldron of silver, to give it to Aedh, the youngest; and if it were a cauldron of precious stones, to give it to Congal Menn. And the cauldron which I have is the best of all these, and if it were to be given to any one, it is to Suibhne it should go, for it has been a proverb from a remote period, Let the cauldron be given to the multitude, for the house of Suibhne is the resort of the multitude, and no company ever returned displeased from it." And then the king said:

*The King.*—"Let my austere Druid decide
Between the wives of Mogaire's sons[o],
To what fair-skinned yellow-haired woman
Of them my cauldron shall be given."

*Dubhdiadh.*—"If it were a golden cauldron,
With golden hooks to move it,
O

[o] *Mogaire's sons.*—It would appear from the context, that Mogaire was an alias name, or a cognomen of king Eochaidh, but no other authority for it has been found.

a Eochaid, a flog duine,
coir a tabairt do Domnall.
Dia m-bad coire airgdigi,
do ná tic dé na deatach,
a tabairt d' Aed airgnigi,
do fórar claindi Eachach.
Dia m-bad coire comadbal,
do Congal co med leann-mair,
d'on fir fochla fon-adbal,
do ní mor n-dilef d'aindlef.
In coire co clotaigi,
a Eochaid, a rig-ruire,
a tabairt do'n t-rocaide,
do Suibne ar lár a thige.
Ora lim Albain cen feill,
da mad am rig for Erinn,
do beraind for mnaib mo mac,
mo beannacht, ocus beres.

Bered.

Tiagat floig Alban uile, ocus rig Ulad, do tig rig Alban in adaig sin, ocus ba maith doib ann itir biad ocus lind; ocus fo gniad dál oenaig ar na bárach, dia fir in ticfadis la Congal Claen docum n-Erenn, do tabairt catha do Domnall, mac Aeda, do rig Erenn, ocus ro raidfet fri Dubdiad ocus fri a n-draidib olcena faitsine do denam doib dus in bud forraid a fed ocus a tusus, ocus ro gabrat na draide ag micelmaine doib, ocus oca toirmerc. Conad ann arbert Dubdiad na rainn-si:

Maith sin a fir Alban,
ca caingen uil bar d-targlam

cid

[p] *To know.*—Dus is used in the Annals of the Four Masters, and in the best ancient MSS., for the modern d'fios, i. e. *to know*, of which it is evidently an abbreviation.

O Eochy of the hosts of men!
It should be given to Domhnall.
If it were a cauldron of silver
From which would issue neither steam nor smoke,
It should be given to the plundering Aedh,
The youngest of the sons of Eochaidh.
If it were a cauldron very great,
It should be given to Congal of the beauteous tunic,
That renowned man of great prosperity,
Who makes lawful of unlawful property.
The cauldron with ornament,
O Eochaidh, O great king!
Should be given to the host,
To Suibhne in the middle of his house."

*The King.*—"As I am the ruler of Alba without treachery,
Should I be king over Erin,
I would pronounce on the wives of my sons
A blessing, which I will pronounce.
Let my," &c.

All the host of Alba, and the king of Ulster, came that night to to the house of the king, and were well entertained there both with food and drink; and on the morrow they convened an assembly of the people, to know whether they should go with Congal Claen to Erin, to give battle to Domhnall, the son of Aedh, king of Erin; and they told Dubhdiadh and their other Druids to prophesy unto them to know[p] whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

"That is good, ye men of Alba!
What cause has brought you together?
What

cid do fala ar bar n-aire,
an lo a tabai a n-oen-baile?
O nach h-í bar b-fleasc lama
Erin co n-imad n-dála,
mairg teit, tria claeclód uige,
do troid re rig Temrair.
Go ria fer find-liat feta,
ir ba h-oirdeirc a eta;
ni gebtar frir tiar na tair,
cuirfid ár ar Albancaib.
A fluag co lin óg ir eac!
mac Aeda, mic Ainmireac,
tria firinne a breath, ni breg,
ata Crirt ica coiméd.
Ir mairg na feacaim in mag,
a teagar d'á bar scarad;
Gaedil 'n-a cuire fá'n clad
rib-ri ag dul, robr ferr anad.
Ir mairg na feachain in gleand,
gebtar oirb a d-tir n-Eireand;
ni tibre neach uaib a ceand,
gan a creic re rig ereand.
Deic céd cenn torach bar n-áir,
timcell rig Ulad oll-bain,
d' feraib Alban rin 'r an ár,
ocur picc cét comlán.

Cuirtir

[q] *Native land.*—Fleasc lama is a technical term signifying land reclaimed by one's own hand, and which is one's own peculiar property. It is satisfactorily explained in a vellum MS. in the Library of Trinity College, Dublin, (Class H. 3. 18. fol. 52), as follows: Fleasc .i. feadand, ut est, orba laime na manach ocus na naem fadéirin .i. fleasc laime na manach ocus na naem. i.e. "*Fleasc*, i. e. land, *ut est*,

What object occupies your attention,
As ye are all this day in one place?
As Erin of many adventures
Is not your native land[q],
Alas for those who go, by change of journey,
To fight with the king of Tara.
A fair grey man[r] of fame will meet them,
Whose deeds are celebrated;
He cannot be avoided, east or west,
He will bring slaughter on the Albanachs.
O host of many a youth and steed!
The son of Aedh, son of Ainmire,
Through the truth of his judgment,—no falsehood,—
Is protected by Christ.
Alas for those who shun not the plain,
To which ye go *only* to be dispersed;
The Gaels shall be in groups beneath the mound;
Ye are going, but better it were to stay.
Alas for those who shun not the vale,
Ye shall be defeated in the land of Erin[s];
Not one of you shall carry his head,
But shall sell it to the king of Erin.
Ten hundred heads shall be the beginning of your slaughter,
Around the great fair king of Ulster,
This number shall be slaughtered of the men of Alba,
And ten hundred fully.

Wolves

the land, reclaimed by the hand of the monks and the saints themselves, is called the *Fleasc laimhe* of the monks and the saints."

[r] *A fair grey man.*—King Domhnall was an old man when this battle was fought.

[s] *Erin.*—In the vellum copy the reading is, ıṙ ꝺıṙ ꝺaeḃṙenꝫ, i.e. in the slender-sided country; but a ꝺ-ꝺıṙ n-Ꝺıꝛeanꝺ, which is in the paper copy corrected by Peter Connell, is much better.

Cuipṫiṙ ocuṙ buiḋne bṙan,
cṙinḋṙiṫṫiḋ cinn ḃuṙ g-cuṙaḋ.
co ṙimṫaṙ gaineam gṙinḋ glan,
ni h-aiṙemṫaṙ cinḋ Ulaḋ.
Acṫ naċ bṙiġ ṗaiṙṫine ḋe
ṙe h-uċṫ tṙoċ ḋo timḋiḃe
ṙceiṙṫaṙ baṙ ṙiṙ ṙe ṗlaiṫheṙ,
beiḋ baṙ mna cen biṫ-maiṫeṙ. M.

Iṙ anḋ ṙin aṫbeiṙt ṙiġ Alban ṗṙi Congal, iṙ e iṙ coiṙ ḋuiṫ, ol ṙe, ḋul a m-ḃṙeaṫnaiḃ co h-Eoċaiḋ Aingceaṙ, co ṙiġ ḃṙeaṫan, aṙ iṙ iṅgen ḋo ṙil ḋo mnai ocum-ṙa, ocuṙ iṙ i-ṙiḋe maṫaiṙ ḋo maṫaṙ-ṙa, ocuṙ ṙo ġeḃa coḃaiṙ ṙloiġ uaḋa, ocuṙ ḋo biuṙṙa eoluṙ ḋuiṫ conice ṫeach ṙiġ ḃṙeṫan ḋia ṫeiṙ ann.

Ḃa buiḋech ṫṙa in ṫi Congal ḋe ṙin, ocuṙ ṫeiṫ luċṫ ṫṙiċa long co ḃṙeṫnu, co ṙiaċt ḋun in ṙiġ. Inniṙiṫ in oic ṙcela ḋo'n ṙiġ ocuṙ ḋo maiṫiḃ ḃṙeṫan coniḋ h-e ṙiġ Ulaḋ ḋo ṙiaċt ann. Ḃa ṗailiḋ ṗiṙu ḃṙeṫan ocuṙ in ṙiġ ṗṙiṙ, ocuṙ ṗeṙaiṫ ṗailṫi ṗṙiṙ, ocuṙ iaṙṗaiġiṫ ṙcela ḋe. Ocuṙ innṙiḋ Congal a ṙcela co leiṙ, ocuṙ a imṫhuṙa iṫiṙ Albain ocuṙ Eṙinn.

Ḋo gniṫiṙ iaṙum ḋail oenaiġ leo im Congal ocuṙ im Ulltaiḃ olċeana, ṗṙi ḋenam comaiṙli imon caingin ṙin. Amail ṙo baḋaṙ ann iṙ in ḋail co n-ḟacaḋaṙ oen laeċ moṙ ċucu; caeime ḋo laeċaiḃ in ḋomain; moo ocuṙ aiṙḋiu óḋaṙ ceċ ṗeṙ; guiṙmiṫeṙ oiġneaḋ a ṙoṙc; ḋeṙgiṫiṙ nua-ṗaṙṫaingi a bel; gliṫiṙ ṗṙaṙa nemanḋ a ḋeḋ; aillitiṙ ṙneċta n-oen aiḋċe a ċoṙṙ. Sciaṫ coḃṙaḋaċ coṁa timac-

mac

[t] The text of this quatrain is corrected from Mac Morissy's paper copy, which was corrected by P. Connell, evidently from an old vellum MS., not now to be found.

[u] This is the poet's prophecy after the event had occurred, rather judiciously introduced. Adamnan, the learned Abbot of Iona, in whose time this battle was fought, states, that St. Columbkille had delivered a similar prophecy to Aidan,

Wolves and flocks of ravens
Shall devour the heads of your heroes.
Until the fine clean sand is reckoned
The heads of the Ultonians shall not be reckoned[t].
But prophecy is of no avail indeed
When the obstinate are on the brink of destruction!
Your men shall be separated from sovereignty,[u]
Your women shall be without constant goodness."

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingces, king of Britain, for one of his daughters is my wife, and she is the mother of thy mother, and thou shalt receive aid in forces from him, and I shall guide thee to the house of the king of Britain, if thou wilt go."

Congal was thankful to him, and set out accompanied by thirty ships for Britain, until he reached the king's palace. His youths announced to the king and the chiefs of Britain that the king of Ulster had arrived, and the men of Britain and the king were rejoiced at it, bade him welcome, and asked him his news. And he told him his news fully, and his adventures between Alba and Erin.

An assembly was afterwards convened by them around Congal and the rest of the Ultonians, to hold a consultation on this project. When they were assembled at the meeting, they saw one great hero approaching them; fairest of the heroes of the world; larger and taller than any man; bluer than ice his eye; redder than the fresh rowan berries his lips; whiter than showers of pearls his teeth; fairer than the snow of one night his skin; a protecting shield with a golden border

king of Scotland, the grandfather of Domhnall Brec, which was actually fulfilled in Adamnan's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Domnallo Brecco nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmirech: et à die illa usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.—*Vita Columbæ*, Lib. III. c. 5. Trias Thau. p. 365.

mac oip paip; dá ġrairiġ caṫa 'n a laim; cloidem co n-altaib déd, ocup co n-imdenum oip pop a ṫaeb; ocup cen tṙealam laiċ laip oldarin; polt op-buidi pop a ċind, ocup ġnuip ċaem ċopcupda laip.

Da ċeaċaiṁġ ċucu ip in dail, ocup arbept in piġ cen a piadugad, co perad in anfad reċtair na dala, no in picfad airm a m-badar na piġ ocup na caṫ-milid olċena.

Iar noċtain do rom a n-imel na dala, ni ro airip ġo raimiġ co h-airm i facaid ecorc in piġ, ocup ro ruid pop a laim deir, eidir e ocup piġ Ulad. Cid im ar ruidir ramlaid? ól cách. Nir h-erbad frim anad a n-inad eli, ol feirium. Ocup o'r me fein do piġne inad dam, dia m-beiṫ ann inad bud ferr oldarid ir ann no airirfind. Tibir in piġ ime, ocup arbept, bo cóir do a n-dernai. Iarfaiġit na fir rcela do, ocup innirid doib rcela in beṫa frecnairc; indarlid ni bui fa nim rcela nad m-bui aici; ro ġradaiġfet co mor h-e itir firu ocup mna, for febur a ecoirc ocup a irlabra. Airm mora lair; ni bui ir in oenaċ oen laech no fedfad a n-imluad a lathair caṫa, ar a med ocup ar a n-aidble. Iarfaiġit dó can a ċenel, ocup cia a flonnud. Arbept rum nácha floinnead do neaċ ele, ocup ní innirfed doib-rium can a cenel nách a flonnud.

Tiaġait na floiġ ir in dun iar sin, ocup faġabar eirium a oenar a muiġ reachnon na tealcha forr a m-bui in t-oenach. A m-bui nann conur faca oen duine ċuice ir in tulaiġ, aiċnid for a erread co m-ba silid in tí ṫainic ann, ocup feraid failti frir, amail bud aiċnid do h-e; ocup ruidir in silid aici for taeb na telċa,

[v] *Knobs of ivory.*—Co n-altaiḃ ded, i. e. literally, with knobs of teeth. The northern nations were accustomed to ornament their swords with the teeth of the sea-horse.

[w] *Besides these.*—Oldarin should be properly written oldar sin, i. e. *than that.* Oldar is an ancient conjunction, now entirely obsolete, the modern ina being substituted in its place; but it is explained in Cormac's Glossary by the Latin *quam*, and in the printed Dictionaries, by the English *above, more than.*

border *was* upon him; two battle lances in his hand; a sword with knobs of ivory[v], and ornamented with gold, at his side; he had no other accoutrements of a hero besides these[w]; he had golden hair on his head, and had a fair, ruddy countenance.

He advanced to them to the assembly, and the king ordered that he should not be saluted, until it should be known whether he would remain outside the meeting, or advance to where the king and all the warriors were seated.

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain any where else," said he, "and because it was I myself that selected the place, if there had been a better place than this, it is there I would stay." The king smiled at this, and said, "He is right in all he has done." The men then asked him the news, and he told them all the news in the present world, for there was not, they thought, a story under heaven which he had not; and they loved him very much, both men and women, for the goodness of his countenance and his eloquence. He had very large weapons, so large and massive that there was not a hero at the assembly[x] who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

The hosts then repaired into the palace, and left him alone outside, on the hill on which the meeting was held. When he had been here for some time, he perceived a man coming towards him to the hill, and he knew him by his dress to be a poet, and he bade him welcome

[x] *Assembly.*—Oenaċ, now always written aonaċ, anciently signified any assembly of the people; but now it is applied to a cattle fair only.

ꞇelċa, ocuꞃ ıaꞃꞃaıgıꞃ ꞃcela ꝺo. Inmıꞃꝺ ꞃıum ꝺó na h-uile ꞃcel ba laınꝺ laıꞃ, acꞇ nama nı ꝓo ꞃloınꝺ a ċenel ꝺó. Cıa ꝺuꞃa anoꞃa, ol ın ꞇ-oglaċ anaıċmıꝺ, ocuꞃ can ꝺo ċenel, aꞃ aꞇgeonꝺa ıꞃaꞇ ꞃılıꝺ. Eıceꞃ ocuꞃ ꞃılıꝺ ın ꞃıg aꝺum comnaıcꞃı, ol ꞃe, ocuꞃ ꝺo ꞃaıgıꝺ ꝺúıne ın ꞃıg ꝺo ꝺeaċaꝺuꞃ anoꞃa. Ꞃeaꞃaıꝺ ıaꞃum ꞃleochuꝺ moꞃ ocuꞃ ꞃalcc anbaıl ꝺóıb, ocuꞃ ba ꞃneaċꞇa cech ꞃe ꞃeċꞇ ꝓo ꞃeꞃaꝺ ann. Cuıꞃıꝺ ꞃıum ꝺın a ꞃcıaꞇ ıꞇıꞃ ın éıceꞃ ocuꞃ ın ꞃleochuꝺ, ocuꞃ lecıꝺ a aꞃmu ocuꞃ a éıꝺıuꝺ caꞇa ꞃeıꞃın ꞃꞃıꞃ ın ꞃneachꞇa. Cıꝺ ꞃın? ol ın ꞃılıꝺ. Aꞇbeꞃ ꞃꞃıꞇ, ol ꞃe, ꝺıa m-beaꝺ aıꞃmıꞇıu buꝺ mo olꝺaꞃ ꝓo aggum ꝓo gebꞇha-ꞃa ı aꞃ ꞇh' égꞃı, ocuꞃ o na ꞃıl, ıꞃ am cuıbꝺıꞃı ꞃꞃı ꞃleochuꝺ maꞃ ın ꞇı oca m-bıaꝺ ecꞃı. Ba buıꝺeċ ın ꞃılıꝺ ꝺe ꞃın, ocuꞃ aꞃꞃeꞃꞇ ꞃꞃıꞃ, ꝺıamaꝺ mıaꝺ laꞇ-ꞃa ꞇıaċꞇaın lım-ꞃa a noċꞇ ꝺo'm ꞇıg, ꝓo gebaınn bıaꝺ ocuꞃ ꞃéꞃ aıꝺċı ꝺuıꞇ. Maıꞇ lım, ol ꞃe. Ꞇıagaıꞇ ꝺo ꞇıg ın ecıꞃ ocuꞃ ꝓo gebıꞇ a n-ꝺaıꞇın bío ocuꞃ leanna anꝺ.

Iꞃ anꝺ ꞃın ꞇaınıc ꞇeċꞇaıꞃe ın ꞃıg aꞃ cenn ın ecıꞃ. Aꞃꞃeꞃꞇ ꞃum na ꞃaggaꝺ acꞇ mın buꝺ ꞇoıl ꝺ'on óglaċ anaıchmıꝺ buı malli ꞃꞃıꞃ ꝺul ann, aꞃꞃeꞃꞇ ꞃeın, ba coıꞃ ꝺul ann, aꞃ ı ꞃe ꞃıuꝺ ın ꞇꞃeaꞃ maꝺ ıꞃ móo ı ꞃaggbaıꞇ ꞃılıꝺ achuıngıꝺ .ı. ın oenach, ocuꞃ ꞃoꞃ banaıꞃ, ocuꞃ ꞃoꞃ ꞃleıꝺ; ocuꞃ m ꞇıcꞃa ꝺím-ꞃa ꞃloıg Bꞃeꞇan ın oen maıgın, ocuꞃ a n-ꝺul uaıꞇ-ꞃıu cen nı ꝺ' ꞃaggbaıl uaıꝺıb aꞃ mo ꞃon-ꞃa. Ꞇıagaıꞇ ꝺo'n ꝺún, ocuꞃ ꞃuíꝺıgꞇeꞃ ıaꞇ ann, .ı. ın ꞃılıꝺ ı ꞃıaꝺnaıꞃı ın ꞃıg, ocuꞃ eıꞃıum ı maıgın eli. Ꝺo beꞃaꞃ bıaꝺ ꝺoıb, ocuꞃ ꞇoċaıꞇıꝺ a m-bıaꝺ

co

[y] *I perceive.*—Aꞃ aꞇgeonꞃa ıꞃaꞇ ꞃılıꝺ would not be now understood in any part of Ireland; the modern form of the sentence is, oıꞃ aıṫnigim-ꞃe gur ꞃılıḋ ḋu.

[z] *Would not go.*—Raggaꝺ, or more correctly Raġaḋ, is the ancient Subjunctive mood of ṫéiġim, or ṫéiḋim, I go; and though this form is not given in any of the printed Irish Grammars, it is still commonly in use in the south of Ireland. Raṫaḋ is the form given in the printed Grammars.

[a] *Unless it were.*—Mın buꝺ would be written mun baḋ in the modern Irish; it means *nisi esset.*

[b] Anaıchmıꝺ,—i. e. *unknown*, is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive[y] that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou wouldst think proper to come with me this night to my house, I shall procure food and a night's entertainment for thee." "I think well of it," replied the other. They repaired to the poet's house, and got a sufficiency of meat and drink there.

Then it was that the king's messenger came for the poet, but the poet said that he would not go[z] unless it were[a] the wish of the unknown[b] youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and they

according to the modern mode of orthography ανανιέντὸ; it is compounded of αν, a negative particle, which is equivalent to the English *un*, and αιέντὸ, known.

co m-ba raiṫeach iat. Arbert in filid fririum ria n-dul ir in dún, dia tucṫa cnáim fmeara for méir ina riadnairi, cen a bladad co bráth, ar atá a teglaċ in rig oglach diana dligead ceċ cnáim im a téit fmir, ocus dia m-brirter dara aindeoin-fium h-e, ir eicen a ċomtrom de derg or do tabairt do-rum ind, no comrac for galaib oen-fir, ocus fer comlaind ced eirium. Maith fin, ol re, co d-tard fom do gen-ra mo dail fecha. Ni fo an fum din co tardad cnáim for méir do, ocus do ber láim for ceċ cind de, ocus bririd itir a dí mér hé, ocus toimlid a fmir ocus a feoil ar a aiṫli. Ac ciad cach fin, ocus ba h-ingnad leo. Innirter d'on laech ucud, diar ba dligeḋ an fmiur, a ní fin. Atraig fein fuar co feirg moir, ocus co m-brud mileḋ da digail forr in ti fo mill a geri, ocus fo ṫomail a dligeaḋ. Ot conairc fium fin do ra la erċur do'n ċnaim dó, co m-bui tri n-a ceann riar ar d-treagaḋ a incinne im edan a ċloigind. Atraigret muinntir in rig ocus a ṫeglaċ dia airleċ-fum 'n a digail fin. Teit fium fúiṫib amail teit fég fa mindu, ocus do gni airlech forraib, co m-ba lia a marb oldait a m-bi. Ocus fo ṫeiċret in drong fo ra beo dib. Tic fium do fidiri, ocus fuidig for gualaind in fileḋ cedna, ocus fo gab omun mor in rig ocus in rigan feme, ot conncadar a gal cuad, ocus a luinde laiċ, ocus a brud mileḋ ar n-ergi. Arbert-fum friu nar ba h-ecail, doib h-e act mine ticeḋ in teglaċ ir in teach do fidiri. Ro raiḋ in rig na ticfadir. Ro bean fum a ċaṫbarr n-óir dia ċind annrin, ocus ba caem a gnuis ocus a delb, iar n-ergi a fuidig fri feirg in caṫaigthe.

At

[c] *Was brought.*—Tarcad is an ancient form of the modern tugaḋ, i. e. *was given*, the past tense Indic. mood of tugaim or tabraim. It often occurs in ancient MSS., but is not understood at present in any part of Ireland.

[d] *He flung.*—Erċur is now always written urċur; it signifies a cast, throw, or shot.

[e] *He came again.*—Do fidiri is gene-

they took of the food till they were satisfied. Before entering the palace the poet had told him [the unknown youth] if a bone should be brought on a dish in his presence, not to attempt breaking it, for there was a youth in the king's household to whom every marrow-bone was due, and that if one should be broken against his will, its weight in red gold should be given him, or battle in single combat, and that he was the fighter of a hundred. "That is good," said the other, "when this will be given I shall do my duty." He stopped not till a bone was brought[c] on a dish to him, and he put a hand on each end of it, and broke it between his two fingers, and afterwards ate its marrow and flesh. All beheld this and wondered at it. The hero to whom the marrow was due was told of this occurrence, and he rose up in great anger, and his heroic fury was stirred up to be revenged of the person who had violated his privilege, and ate what to him was due. When the other had perceived this he flung[d] the bone at him, and it passed through his forehead and pierced his brain, even to the centre of his head. The king's people and his household rose up to slay him in revenge for it; but he attacked them, as attacks the hawk a flock of small birds, and made a great slaughter of them, so that their dead were more numerous than their living, and the living among them fled. He came again[e], and sat at the same poet's shoulder, and the king and queen were seized with awe of him, when they had seen his warlike feats, and his heroic rage and champion fury roused. But he told them that they had no cause to fear him unless the household should again return into the house. The king said that they should not return. He then took his golden helmet off his head, and fair were his visage and countenance, after his blood had been excited by the fury of the battle.

The

rally written and pronounced ɑpíꝑ in the modern Irish, but in some parts of Munster it is pronounced ɑ ꝑíꝑʇ. It is probable that the ancients pronounced it ꝺo ꝓıꝺꝑ.

Ocus ro gab for lam-comairt moir ar a aitle sin, cuma derb leo co n-eibelad, mine fagbad fuirtacht fo cedoir. Teit sium iarum i compocus do'n rigain, ocus atbert fria, dia n-dernnta rún form-sa, a rigan, ol se, ro inderaind scela do mic duit. Ro gell si co n-a lugu, co n-dingnead. Misi do mac, ol se, a rigan, ocus is me deacaid uait do foglaim gairced timcell in beatha. Ni ro creid si sin, gu ra déch a slinnen dear. Cid sin, a rigan, ol se. Nin, ol si, in tan ro imtig mo mac uaim, do radus gráinne óir fo bairr a slindein deis, do sen uaire ocus do comairta fair. Mara tusa mo mac, fo gebsa sin indat. Féchaid iarum, ocus fuair an comarda amail ro raid, ocus ro buail a bara do sidisi, tri a mac eolchaire do techt ocus arfert, is truag in gnim ro b'ail duib do denam a rig .i. ar n-oén mac a n-dís do marbad cen cinaid dot muinntir, ocus ro airneid amail for fuair an comarda remraidte fair. Ni ro creid in rig cus bad h-e a mac no beith and. Cid na creide a n-abair in rigan, a rig Bretan? ol Congal. Atbersa frit a adbar, ol in rig. Badursa fechtus ocus dail mor imum is in dun sa iar n-imtecht mo mic uaim, conus faca buidin moir cugam: ced laech a lin; oen óglach fempu ocus folt fuad fair; is é ba toisech doib. Iarfaigter scela dib, arfert in t-oglach fuad ucud gur ba mac dam-sa h-e, ocus gur ba cugam taimic. Iarfacht cách dim-sa in ba fír sin, ocus ni tardus nach fregra forro, acht ro faemus a beit 'na mac dam, ar na tírta frim flaithius o anradaib Bretan. Ocus iarfaigim a ainm de.

Atbert

[i] *I will tell thee.*—Ro inderaind would be written in the modern Irish do inneórainn. It is the subjunctive form of the verb inisim, I tell, or relate.

[j] *As an amulet.*—Sean uaire, which literally means, the *luck of an hour*, is explained by P. Connell, in his MS. Dictionary, "transitory or temporal blessing, prosperity, success, or happiness;" but it appears from the application of the term in the text, and from other examples of its use, to be found in the best Irish MSS., that it also means an amulet, or anything which was believed to insure luck or success, or bring about a lucky hour.

[k] *If thou be.*—Mára is used in the best

And she proceeded after this to wring her hands so violently, that they thought she would die, unless she should get immediate relief. He [the unknown youth] afterwards went over near the queen, and said to her, "If thou wilt keep my secret, O queen, I will tell thee[i] news of thy son." She promised on her oath that she would keep the secret. "I am thy son," said he, "O queen! and it is I that went away from thee to learn feats of arms around the world." She believed him not, until she looked at his right shoulder. "What is that for, O queen?" said he. "It is not difficult," said she. "When my son went away from me, I put a grain of gold under the top of his right shoulder as an amulet[j] and a mark upon him. If thou be[k] my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the name

and most ancient Irish MSS., for the modern máṫ, which is compounded of má, *if*, and the assertive verb ıṛ, and signifies literally, *si esses* or *si esset*.

Ατ ci ben ṗiġ Ḃṗetan ġlac ocuṗ lam in oġláiġ, ocuṗ bui 'ġ a ṗeiṫem co ṗaḋa, aṗ ba maċtnuġaḋ moṗ le in ṗainne óṗḋa at connaiṗc ṗá meóṗ in miled, aṗ ni ṫainic ṗoṗ talmain ṗainne a macṗamla, na cloċ ba ṗeṗṗ olḋaṗ in cloċ ḋo ṗala ann. Ocuṗ ṗo iaṗṗaċt in ṗiġan ṗcela in ṗainne ḋo'n laech anaiċniḋ. Atbeṗt ṗum ṗṗiṗ in ṗiġain, iṗ aġum aṫaiṗ ṗeṗin ḋo ṗala in ṗainne .i. aġ mac Obéiḋ aġ ṗiġ * * * * . Conaḋ ann aṗṗeṗt ṗi.

Canaṗ táṅġaiṗ a laich loiṗ,
ce ṫuc ḋuit in ṗainne oiṗ,
no ca tíṗ aṗ a taṗġa?
mo chin cach ṗa comaṙḋa.
'Ġom aṫaiṗ ṗein ḋo bi ṗin,
aġ mac Obéiḋ ingantaiġ;
iṗ amlaiḋ ṗṗiṫh ṗainḋe in ṗiṗ,
aġ laeċ a comlann oenṗiṗ.
A ḋeṗim-ṗi ṗiuṫ-ṗa ḋe,
iṗ ḋeṗb lem 'ṗ iṗ aiṗiṫe,
ṗceiṫh mo cṗaiḋe co bṗáṫh m-bán,
aġuḋ ḋechṗain a macan. Can.

Ocuṗ ṗo ṗáġaiḃ in ṗainne aġum-ṗa in tan at baṫ ṗeṗin. Ot cuala umoṗṗo in ṗiġan ṗin, ṗo buail a baṗa, ocuṗ ṗo ṫuaiṗc a h-uċt, ocuṗ ṗo ṗcṗiḃ a h-aġaiḋ, ocuṗ ḋo ṗaḋ a callaḋ ṗiġnaiḋe ḟoṗṗ in ṫeimiḋ i ṗiaḋnaiṗi ċaich, ocuṗ ḋo ṗaḋ a ṗaíḋ ġuil eṗṫi iaṗ ṗin. Ciḋ ṗin a ṗiġan? ol cách. Nīn. ol ṗi, mac ṗo n-ucuṗ ḋo'n ṗiġ, ocuṗ ḋo ḋeċaiḋ uaim ataá ṗiċit m-bliaḋain ann anoṗa, ḋo ḟoġlaim ġaiṗceḋ ṗeaċnón in ḋomain, ocuṗ iṗ aici ṗo bui in ṗainne ṗil im laim in óclaiġ ucuḋ. Ḋáiġ ḋo biuṗṗa aiċne ṗaiṗ, aṗ iṗ ocum ṗein ṗo buí i ṫoṗaċ, co ṗuc in mac laiṗ h-é in tan ṗo imṫiġ uaim.

Ocuṗ

[f] *Obeid.*—This is evidently a fictitious character, and introduced as such by the writer.

[g] *Callad,*—callaḋ.—This word is now obsolete in the modern Irish language, but it is preserved in the Erse, and is explain-

The wife of the king of Britain saw the palm and hand of the youth, and viewed them for a long time, and she much admired the golden ring which she saw on his hand, for there came not on earth such a ring, or a stone better than the stone it contained. And the queen asked the unknown hero the history of the ring. The hero answered the queen: "This ring belonged to my own father, the son of Obeid[f], king * * * * ." And she said:

*Queen.*—"Whence hast thou come, O great hero!
Who has given thee the golden ring?
Or what is the country from which thou hast come?
My love is upon every one who bears thy mark."

*Hero.*—"My own father had this *ring*,
The son of the wonderful Obeid;
And *the source* whence the champion's ring was obtained
Was from a hero in single combat,"

*Queen.*—"I say unto thee of it,
It is certain, it is positive,
My heart is wearied for ever,
From viewing thee, O youth."

"And he left me the ring after his death," *said the hero.* When the queen heard this she wrung her hands, and struck her breast, and tore her face, and cast her royal "callad[g]" into the fire in the presence of all, and she then screamed aloud. "What means this, O queen?" said all. "It is plain," said she, "a son whom I brought forth[h] for the king, and who went away from me twenty years ago, to learn feats of arms throughout the world, had the ring which is on the hand [finger] of yonder youth, for I recognize it, as it was I myself that had it first, until the son took it with him, when he went away from me."

And

ed by Shaw as signifying a *cap*, a *wig*, &c. It is not unlike the Irish caille, a cowl, (*cucullus*), or the English *cawl*.

[h] *Brought forth.*—Mac po n-ucuṙ oo'n ṗiġ would be written in the modern Irish mac oo puġaṙ oo'n ṗiġ.

Atbert rum gur ba Conán a ainm; uair ba Conan ainm in ced mic bui ocum-ra, ocus ro raidiusa frib, cuairt Bretan do tabairt, ocus techt a cind bliadna dom' raigid. Iar nabarach duin din ir in dail cedna, at ciam buidin moir ele cugainn; ced laech a lin fein, oglach fempu, ocus folt find fair. Iarfaigit in fir fcela de, atbert rum in cedna, gur ba mac dam-ra h-e, ocus ba Conan a ainm. Ocus arfertra frib, cuairt Bretan do cur, mar in cedna. Ir in trer laa umorro at ciam buidin n-dímoir aile cugaind, móo oldar cach buiden oile; tri ced laech a lin. Oglach cruthach fempu, ailli do laechaib in domain; folt dond fair. Tic cugaind iar sin, ocus arfert cumad mac dam-ra, ocus cumad Conan a comainm. Arfertra in cedna frib; ocus ir aire sin, a Congail, ol in rig, nach cheidim-si cumad h-e in laech ucud mo mac, ar in triur sin do rád gó im agaid. Ir ead ir coir ann, ol Congal, dia tirat in triar sin do'n dun, comrac doib ocus do'n laech ucut ar galaib oen-fir, ocus cire dib tí arr, a beit 'n-a mac agut-ra. Ir cead lim, ol in rig.

Anait and in adaig sin, ocus ergir Conan Rod co moch iar na bárach, ar ir e ba mac dilem do'n rig, ocus teit do decrin in t-srota, boi i comrocur do'n dun, ocus bui ag fairchrin fri nellaib aeoir, ocus arfert at cim nél fola or cind Conain Ruaid, ocus nel fola or cind Conain Find, ocus nir fil or cind Conain Duind; ocus a dee nime, ol re, cred beirius Conan Donn arr cen tuitim lim-ra? ar ir lim tuitit in di Chonan aile. Conad ann arfert:

At ciu triar mled 'ra mag,
co n-eirred n-álaind n-ingnad,

fil

[1] *The men.*—In fir, now always written na fir. It is curious that in very ancient and correct MSS., in, which is the singular form of the article, is found joined to nouns in the plural number.

[m] *Greater than.*—Moo oldar, would be

name of the first son I had), and I then told him to make a circuit of Britain, and to come to me at the end of a year. On the next day, as we were at the same assembly, we saw another large troop approaching us; their number was one hundred, and there was a youth before them having fair hair. The men[l] asked the news of him, and he replied that he was my son, and that his name was Conan. And I told him in like manner to make the circuit of Britain. On the third day we saw a very large troop, greater than either of the preceding[m]; three hundred heroes their number. There was a fair-formed youth before them, the fairest of the heroes of the world, with brown hair. He came on to us, and said that he was a son of mine, and that his name was Conan. I told him the same; and it is for this reason, O Congal," said the king, "that I do not believe that yon hero is my son, for the other three had told me a falsehood to my face." "The most proper thing to be done," said Congal, "would be, should the other three come to the palace, to get them and this hero to fight in single combat, and whichever of them should come off victorious to adopt him as thy son." "I am willing to do so," said the king.

They remained so for that night, and early in the morning Conan Rod,—who was the king's real son,—rose and went out to view the stream which was near the palace, and he viewed the clouds on the sky, and said, "I see a cloud of blood over Conan the Red, and a cloud of blood over Conan the Fair, but none over Conan the Brown-haired, and O Gods of heaven, said he, what will save Conan the Brown-haired from falling by me? For the other two Conans shall fall by me;" and he said:

"I see three heroes in the plain,
With suits beautiful, wonderful,
There

written, in the modern Irish, mo ıná. In ancient MSS. long vowels, especially those of the broad class, are often doubled, though it is stated by the modern Grammarians that this is contrary to the genius of the Irish language.

Fil uairtib, fri h-uair fergi,
nel na fola for-dergi.
Nel fola ocus cind Conain Ruaid,
is do dén a dimbuaid;
in cedna ocus cind Conain Find
in errid alaind imrind.
Nis gab claidem, nis gab sciath,
nis gab airred traeta triath,
nis gab gaisced is gnim glann,
laech ná freigerand comlonn.
Ni uil ocus cind Conain Duind
nel na fola for fegaim,
dergfat-sa mo lainn i n-diu,
fos na Conanaib at ciu. At ciu.

At ci iar sin buidin moir cuici is in drochat, bui tarr in sruth, ocus at ci oen laech suad mor fempu, ocus aicnis h-é. Ocus arfeist frisi, cia lán bud fess lat agud do ní no tallad forri in drochat sa? Arfeist sum, ba h-e a lan ois ocus airgait. Fis, ol se, nidat mac-sa do'n rig, acht mac cerdai, no fis so gní nach aicdi éicin di ór, no di airgad, ocus so gebara bár imd. Feraid comlann iarum, ocus marbtar Conan Ruad ann. Arfeist mac in rig, .i. Conan Rod, fri muinntir in fir sor marb, dia n-innised neac uaib dam, ni fís in aichne do radud forri in laech, so aimcfind sib. Fis, ol siat, ni tard neac sor bit aicne bára fess ná in aicne do radair sor ár tigerna, ar ba mac cerdai a tuaisceirt Bretan h-e, ocus tainic tria borrfad n-aicenta, co n-ebairt co m-bad mac d'on rig h-e, o so cualai a beit cen mac oca.

Tic

[a] *Over the bridge.*—Drocat is now generally written Droicead, and the word is usually applied to a stone bridge. It is unquestionably a primitive Irish word, and is given as such in Cormac's Glossary. It was probably applied by the ancient Irish to a wooden bridge, as we have no evidence that they built any bridges with stone arches;

There is over them, for an angry hour,
A cloud of deep red blood.
A cloud of blood over Conan the Red,
Which to him forebodes defeat;
The same over Conan the Fair
Of the beautiful battle dress.
There has not taken sword, there has not taken shield,
There has not taken battle dress to defeat a chief,
There has not followed chivalry and valorous deeds,
A hero whose challenge I would not accept.
There is not over Conan the Brown-haired
A cloud of blood that I can see:
I shall redden my blades to-day
Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge[n] which was across the stream, and he saw one large red-haired hero before them, whom he recognized. And [*Conan Rod*] said to him, "Of what wouldst thou wish to have this bridge full?" The other replied, "of gold and silver." "It is true," said the other, "that thou art not a son of the king, but the son of some artisan who constructs something of gold or silver; and thou shalt die here." They engaged in single combat, and Conan the Red was slain. And the king's son, Conan Rod, said to the people of the man whom he had slain: "If any of you will tell whether I have judged truly of the hero, I will spare you." "Truly," said they, "no one ever judged another better than thou hast judged our lord; for he was the son of an artisan from North Britain, and hearing that the king had no son, he came, through pride of mind, and said that he was the king's son."

The

but they built wooden bridges at a very early period. See Duald Mac Firbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Tic iarom in dara fer dib gur in drochat, ocus ro iarfaig friuim de in cedna. Airert dum gur ba h-e a lan de buaib, ocus groigib, ocus táintib. Fír, ol se, nidat mac-sa do'n rig itir, acht mac brugad, ocus fir docaid ocus conaich. Scuchaid cuici iarum ocus ben a ceann de; ocus iarfaigir dia muinntir, in ba fír in aicne. Fir ol iat.

At ciat umorro in trer m-buidin cucai; oen laech mor i torach na buidne sin, co tri céd laech ina farrad. Teit Conan ina coinne forr in drochat cedna, ocus iarfaigir de, cia lán ba deach lair aici do ní no tallad forr in drochat cedna. Airert dum gur ba h-e a lan do laechaib, ocus curadaib, fa oen gnim, ocus oen gairced frir fein. Fír sin, ol Conan, at mac rig-sa, ocus nidat mac do rig Bretan. Fir, ol seirium, nidam mac-sa do rig Bretan, acht am mac do rig Lochland: ocus m'athair ro marbtha i fill, la bratair do budein, tria tangnacht, ocus ro indarpurtar miri iar marbad m'athar. Ocus ot cualai rig Bretan cen mac oca, tanag for a amus d'fagbail cugantа sloig ocus rochraide lim, do digail m' athar. Ocus ir e sin ir fir ann, ocus ni coimnéc frit-sa imon flaithius nach dutaig dam. Do gniat a n-dir ríd ocus córu and sin, ocus tecait ir in dun go h-airm a m-bui rig Bretan ocus Congal, ocus innirit a scela ann leth for leith. Ba maith la cách uile in scél sin; ocus arbert din in rig, do berra tuilled derbtha forr in mac sa. Cia derbad? ar Congal Claen. Nin. ol se; dún fil agum-sa a n-imel Bretan, .i. Dún da lacha a ainm

[o] *Same valour and prowess with myself.*—This was the true test of royal descent. O'Dea, chief of Kinel-Fearmaic, in Thomond, was wont to say that he would rather have the full of a castle of men of the family of O'Hiomhair, now Ivers, than a castle full of gold. Questions of this kind are very frequently put in old Irish legends to different persons, to test their dispositions, of which see remarkable instances in the Life of St. Caimin of Inis Cealtra, Colgan Acta SS. ad Mart. 25, p. 746.

[p] *King of Lochlann.*—The ancient Irish writers always called Denmark and Nor-

The second man came on to the bridge, and he asked him the same: he said he would rather have the bridge full of cows, horses, and flocks, *than of anything else.* "True," observed the other, "thou art not the son of the king, but the son of a brughaidh [farmer], or of a man of riches and wealth." He then sprang upon him, and cut off his head, and asked his people if he had judged truly. "Truly," they replied.

They soon saw a third troop coming towards them: there was one great hero in the front of this troop, having three hundred along with him. Conan went to meet him at the same bridge, and asked, "of what wouldst thou wish this bridge full?" He answered, "*I would wish it* full of heroes and champions of the same valour and prowess with myself[o]." "True," observed Conan, "thou art the son of a king, but not of the king of Britain." "True," said the other, "I am not a son of the king of Britain, but I am a son of the king of Lochlann[p]: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called the

way by this name. Duald Mac Firbis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name Dubh-Lochlannaigh, i. e. Black Lochlanns, and the inhabitants of Norwegia, by Fionn-Lochlannaigh, i. e. white or fair Lochlanns. See *Mac Firbis's Pedigrees* (Marquis of Drogheda's copy), p. 364; also O'Flaherty's Ogygia, part iii. c. 56, and O'Brien's Irish

ainm; a tá din cloċ ampa ir in dun rin, ocur ni gluairfeann fri bréig, ocur ni ḟéfann fer fingaile a togluaracht nách a togbail; ocur a tat da each oen daṫa ocum-ra ir in dun cedna, ocur ni riṫait ra neaċ fo gni goi co brách; ocur tiagra gur in dun rin dia derbad forf-ra in fir atberi frim. Do gnicher ramlaid aile: tógbaiḋ Conán in cloch, ocur riṫaid na h-eoċu foi; ut dixit in rig:

Cloch a tain-Dún da laċa,
ir fiu a comtrom d'ór daṫa,
ni gluairenn le breig cen brath,
ir ní gluairend fingalach.
M' eich-ri fein ir ferrdi a n-gnai,
co brat ni gluairit le gai,
gluairit le rírinde find,
ir luaṫ ágarta a n-érim.
Dia fir in bud tu mo mac,
a ċuingid calma comnart,
raċad i n-diu amaċ go moch,
gur in dun a fuil mo cloch.

Cloch.

Tinolaid Congal iar rin sloig Saxan ocur a rig, .i. Garb, mac Rogairb, ocur sloig na Fraingce ocur a rig, .i. Dairbre, mac Dornmair, ocur sloig bretan fa Conan Rod, mac Eachach Aingcir, ocur firu Alban fa ceitre macaib Eachach buide, .i. Aed

Dictionary in *voce* LOCHLANNACH, where the name *Lochlann* is explained *land of lakes.*

° *The Fort of the Two Lakes.*—Dún da lacha. The editor has not been able to find any name like this, or synonymous with it, in any part of Wales. Whether it is a mere fictitious name invented by the writer, or a real name then existing, it is not easy now to determine.

P *A noble stone.*—This stone was somewhat similar to the Lia Fail and other magical stones of the Irish Kings.

q *Garbh, the son of Rogarbh,*—i. e. Rough, the son of Very Rough; he is evidently a fictitious personage.

r *Dairbhre, the son of Dornmhar.*—Must

the Fort of the two Lakes[o]. In this fort is a noble stone[p], which does not move at falsehood, and a murderer cannot move or raise it; and I have in the same fort two steeds of one colour, which would never run under one who tells a falsehood. Do thou come to this fort to prove on thee whether what thou tellest me be true." This was accordingly done: Conan raised the stone, and the steeds ran under him. And the king said:

"A stone which is at Dun-da-lacha
Is worth its weight of bright gold,
It moves not at falsehood without betraying it,
And a murderer cannot move it.
My steeds, too, of beautiful appearance,
Never will move at falsehood,
*But* they move with fair truth,
Their motion is quick and agile.
To prove whether thou art my son,
O brave puissant champion!
I will go forth early this day
To the fort in which my stone is.
A stone," &c.

After this Congal assembled the forces of Saxonland with their king Garbh, the son of Rogarbh[q], and the forces of France, with their king Dairbhre, the son of Dornmhar[r], and the forces of Britain under Conan Rod[s], and the men of Alba under the four sons of Eochaidh

be also considered as a fictitious personage, as there was no king of France of this name, or of any name of which it could be a translation, at this period. Dagobert, son of Clotaire II., was king of France in the year 638, when the Battle of Magh Rath was fought.

[s] *Conan Rod.*—Conan appears to have been very common among the ancient Britons, as the proper name of a man, but no prince Conan is recorded as having lived exactly at this period, and we must therefore conclude, that this Conan was an ideal personage.

Aed in erriu uaine, ocus Congal menn, ocus Suibne, ocus Domnall breac, a sinnser. Do bert lasr uile in lin slóg sin, co tardsat cath do Domnall co fernaib Erenn ime, for Mug Rath, co tarad ár cenn etusru, ocus co torchair Congal Claen ann. Ar ite sin tri buada in catha, .i. maidm sia n-Domnall ma sisinne for Congal ina goi, ocus Suibne do dul sri gealtacht ar a méd do laidib do lesaig, ocus in fer di fernaib Alban do dul dia tir fesin cen luing, cen bairc, ocus laech aile i leanmain de.

Ro marb din Cellach, mac Mailcaba, Conan Rod, .i. mac sig Bretan for galaib oen-fir, ocus ro marbta din na sigu ocus na toisig olcena tri nert comlaind, ocus tria sidindi slatha in sig, .i. Domnaill, mic Aeda, mic Ainmirech; ocus tria nert in cath-mileo ampa, .i. Cellach, mac Mailcaba, .i. mac brathar Domnaill: ar ni ro marbad laech na cath-mileo do clannaib Neill isi in cath nach digelad Cellach tria nert comlaind ocus imbuailti. Co ná terna d' Ulltaib acht se céd laech namá, ro élader ar in armuig fa Ferdomun, mac Imomain, .i. laech ampa d' Ulltaib in ti Ferdomun. Ni terna din d' allmaracaib acht Dubdiad drui, do deacaid fri foluamain ar in cath, ocus ni ro airig co h-Albain,

[t] *Three Buadha.*—These three remarkable occurrences, which took place at the Battle of Magh Rath, are also mentioned in an ancient MS. in the Stowe Library, of which Dr. O'Conor gives a full description in the Stowe Catalogue, and which was published by Mr. Petrie, in his History and Antiquities of Tara Hill, p. 16, *et sequent.* But Dr. O'Conor has entirely mistaken the meaning of the passage, as I shall prove in the notes to the Battle of Magh Rath.

[u] *The going mad of Suibhne.*—A distinct story was written on the madness of this Suibhne, giving an account of his eccentricities and misfortunes, from the period at which he fled, panic-stricken, from the Battle of Magh Rath, till he was killed by a clown at Tigh Moling, now St. Mullins, in the county of Carlow. A copy of this story, which is entitled *Buile Shuibhne*, i. e. Suibhne's Madness, is preserved, postfixed to the Battle of Magh Rath, in No. 60 of the collection of Messrs. Hodges and Smith, Dublin. It is a very wild and ro-

Eochaidh Buidhe, namely, Aedh of the Green Dress, Congal Menn, Suibhne, and their senior [i. e. *eldest brother*] Domhnall Brec. And he brought all these forces with him, and gave battle to Domhnall and the men of Erin around him, on Magh Rath, where there was a slaughter of heads between them, and where Congal Claen was slain. These were the three "Buadha"[t] [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him[u]; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

Cellach, the son of Maelcobha, slew Conan Rod, the son of the king of Britain, in single combat, and all the other kings and chieftains [*who had assisted Congal*] were slain by dint of fighting, and through the truth of the prince, Domhnall, the son of Aedh, son of Ainmire, and through the puissance of the illustrious warrior, Cellach[v], the son of Maelcobha, that is, the son of *king* Domhnall's brother: for there was not a hero or champion of the race of Niall slain in the battle, whose death was not revenged by Cellach by dint of battle and fighting. So that there escaped not of the Ultonians from the battle but six hundred heroes only, who fled from the field of slaughter under the conduct of Ferdoman[w], the son of Imoman, a renowned hero of the Ultonians. There escaped not *one* of the foreigners save Dubhdiadh, the Druid, who fled panic-stricken from the battle, and

mantic story, but is valuable, as preserving the ancient names of many remarkable places in Ireland, and as throwing curious light upon ancient superstitions and customs.

[v] *Cellach.* — This Cellach afterwards reigned conjointly with his brother Conall for twelve years, as monarchs of Ireland, that is, from the year 642 to 654.

[w] *Ferdoman, son of Imoman*, is not mentioned in the Irish Annals, nor is his name to be found in the genealogies of the Clanna Rudhraighe, though he seems to be a real historical character.

h-Albain, cen luing, cen baipc, ocup laech marb i lenmain dia leath-coip; daig po cuip Congal glap i cengal itip cec n-dip dia muinntip, ag cup in cata, co ná teichead neach dib o cél, amail do clanda Conaill ocup Eogain, tpia popcongaip Conaill, mic Baedain, mic Nindeda, in pig-mileð ampa. Conid amlaid pin po cuippet in cath.

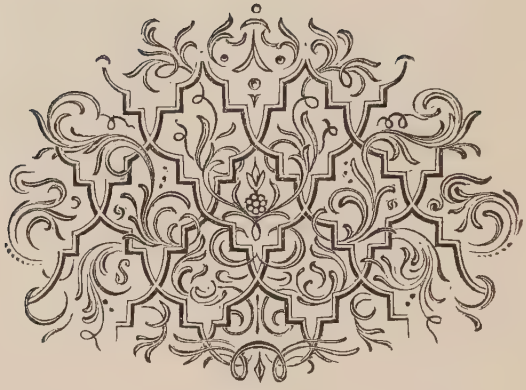
Conad Flead Dúin na n-géd, ocup tucait cata Muige Rath conice pin iap pip.

[x] *So far the true account.* — This is the usual manner of terminating ancient Irish stories. The reason evidently is to prevent mistake, as the old MSS. are so closely written that it would not be easy to distinguish their several tracts without such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

and who made no delay till he reached Alba with a dead hero tied to one of his feet; for Congal had tied every two of his people together in the battle with a fetter, that the one might not flee from the other; and the races of Conall and Eoghan did the same by order of Conall, the son of Baodan, son of Ninnidh, the renowned royal champion. And thus they fought the battle.

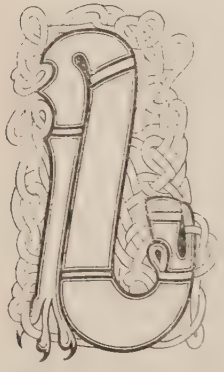
So far the true account[x] of the Banquet of Dun na n-gedh, and the cause of the Battle of Magh Rath.

"*Such is the sorrowful tale of the children of Usnach.*"—"This is a manner of terminating our stories in old manuscripts. The obvious cause is to prevent mistake, as well as to call attention back to the poetic or historical detail. The old manuscripts are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition."



# Cath Muighe Rath.

# CATH MUIGHE RATH.



AIT ɲe ɸilio ɸuɲɲunnuio; liteɾ ɲe cach comaɾbuɾ; teibeaò ɲe tuɾ timoɾceòail; ɸuaɾaíc ɲe ɸeaɾ ɸuɲoɡɲa. Conaò iat ɾín na ceiċɲe coṁɸocail cuibòi, ċumaiòi, chiallaɲcṫeacha, ɲo oɲdaiɡeaòaɾ uɡdaiɾ i n-uɲ-ċuɾ ɡacha h-elaòna, ocuɾ i timɲceaòal cacha ɾeaɾa. Acc ċena iɾ e ɸaṫ ɸoillɾiɡṫi na ɸocal ɸeiċeaṁanta ɸileaò

The initial letter A is taken from the vellum MS. in the Library of Trinity College, Dublin, from which the text of this tale has been transcribed. The Society are indebted to Dr. Aquilla Smith for the drawing from which the wood-cut was engraved.

[a] *A poem.* — This introduction to the battle of Magh Rath is very obscure, and seems rather irrelevant, like the proems to many other ancient productions. The ancient Irish writers were accustomed to quote the proverbs and dark sayings of their poets as arguments of wisdom, but many of these sayings are so obscure to us of the present day, that we cannot see the wisdom which they are said to have so happily communicated to our ancestors.

[b] *Animating bard.*—The word ɸuɲɲunnuò is explained in O'Clery's Glossary, by the modern words laɾaò no ɸoillɾiuɡaò, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by ɸoillɾiuɡaò only.

# THE BATTLE OF MAGH RATH.

A Poem[a] for the animating[b] bard. A letter for every succession. Consideration before commencing. Development[c] for a proclaimer:—These are the four fit, meet, and expressive maxims which authors have ordered *to be placed* at the beginning of every composition, and in the proem of every battle-narrative. And the reason that these scientific words of the poets are exhibited to

It is used by Duald Mac Firbis in the sense of lighting, igniting, kindling, as Ar ir é no bioḋ ag ṗuṗṗannaḋ caindle ar béalaiḃ Aeḋa, mic Airt Ui Ruairc, an tan no biḋ ag ṗiḋċiollaċt, "for it was he was used to *light* the candle before Aedh, the son of Art O'Rourke, when he was playing at chess."—Lib. Geneal. p. 218.

[c] *Development.*—Ṗuaraitt ne fear ṗuṗoġra: The word ṗuaraitt, which in Mac Morissy's copy of this tale (made in 1722), is modernized ṗuaraiḋ and ṗuaraoiḋ, is not given in any Irish Dictionary except Peter Connell's, in which it is explained "the divulging of a secret;" and ṗuaraiḋeaċ, an adjective formed from it, is explained "exposing, divulging." However, from the many examples of its use which occur throughout this tale, and in other ancient tracts, it is clear that it means more properly, "developing, unfolding, elucidating, or setting forth."

filead fin, d'airneis ocus d'fiadnugad aigniu ocus illuine na n-og-briathar n-amnar, n-imcubaid, n-ugdarda fin.

Laid re filid fuirmnid, ro fairfimar romaind, inann fon ocus laid, no forcud, no fithleargg, is dil ocus is dligead d'éicsib ocus d'fileadaib d'airneis in airdib oireachtais, ocus i locaib línmara, ocus i comdalaib coitcéanna, d'uarais ocus d'iadnugud a forais ocus a filidheachta ar na filedaib.

Citer re cach comarbus, do fairfeamar romaind, inand fon ocus in céd litear d'a g-comlanaigtear comarbus le turcbail gacha timnscedail, ocus ur-tur cacha h-abidnech; ba h-ead a h-ainm-side A tosgaide, tre-uillech, trér a tuicthear in Trinoid Tre-fearrana-ach; ocus is uime ro h-oirdned i n-ur-tur gacha h-aibidnech, ár in ced duil ro cruthaigeartar Dia d'á duilib, is o A ro h-ainmnigead .i. aingel a ainm; ocus in ced duine ro cruthaigead dno is o A ro h-ainmnigead, .i. Adam a ainm fein; ocus dno ba ur-tur urlabra Adamh, mar foirgleas in t-ugdar.

Adraim, adraim tu-sa a De,
ced gut Adaim, glan a gné;
ag aicsin Eba aille,
ann do rinne a ced gaire.

Tebead

[d] *Rhapsody.*—Rithleargg: this word is not given in any published Dictionary, but it is explained by Peter Connell, "a kind of extemporaneous verse." It appears from various specimens of it given in Irish romantic tales, that it was a short rhapsody in some kind of metre, generally put into the mouths of poets and Druids while under the influence of the Teinm Loeghdha or poetical inspiration.

[e] *Assemblage.*—In airdib oireachtais, modernized in Mac Morissy's copy to i n-ardaib oireachtais, i. e. on heights or hills of assembly. The word oireachtas is still used in the North of Ireland to denote an assembly or crowd of people. This alludes to the meetings which the Irish held on hills in the open air, to which reference is frequently made in the old English Statutes.—See an extract from the Privy Council Book (of 25 Eliz.), quoted in Mr. Hardiman's Irish Minstrelsy, vol.

to view is, that the nature and various mysterious meanings of such clear, pointed, and classical words might be stated and elucidated.

"A poem for the animating bard," which we said above, means a poem, or ode, or rhapsody[d], which is meet and lawful for bards and poets to recite on hills of assemblage[e], and places of meeting, and at general convocations, to exhibit and display[f] their knowledge and poetry.

"A letter for every succession," which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A[g], by which is understood [i. e. *symbolized*] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam's speech, as the author sets forth:

"I adore, I adore thee, O God,
Was the first speech of Adam of fair aspect.
On seeing the beautiful Eva
He laughed his first laugh."

"Consideration

ii. p. 159: "Item, he shall not assemble the Queen's people *upon hills*, or use any *Iraghtes or parles upon hills.*"

[f] *Display.*—Ꝺ'uaraıꞇ ocur ꝺ'ıaꝺnuʒaꝺ, in Mac Morissy's copy more correctly ꝺ'ḟuaraoıꝺ aʒur ꝺ'ḟıaꝺnuʒaꝺ. In ancient MSS. the initial ꝼ, when aspirated, is often entirely omitted, as in the present instances; but this is not to be recommended, as it disguises the radix or original form of the word. This omission of the radical letter is called ꝺıċneꝺ ꞇoraıʒ, i. e. *initial decapitation*, in Cormac's Glossary, and other ancient philological Irish works.

[g] *A.*—It would appear from this, that the author did not regard the Beluisnion alphabet as original or authentic, as it begins with the letter B.

Tebeaḋ re tur tinorceaḋail, ro raiḋreamair romainḋ, inaṅḋ ron ocur ceḋ rmuaimiuḋ cinḋti caċa cainṫni re turṫbail caċa tinorṫeḋail, do reir mar do rmuain in fir-Ḋhia for-orḋa fein na reachт rair nime, ocur na nae naem-ṫraḋa, ṕér in n-oibreṫuḋ roimeaṁail ré laithe.

Fuarait re fear furoṫra, da raiḋreamair romainḋ, .i. caċ fellraṁantaċt imar ḋail ocur mar ḋoirteartair Ḋia a foror a fír-eolair, ḋ'airneir ocur ḋ'foillriuṫaḋ do ċach ṫo coitċeann.

Ṫumaḋ iat-rein na ceitre coṁ-focail ro h-oirdaiṫeaḋ in ur-tur caċa h-elaḋna, ocur i ceḋ uaraiḋ caċa cainṫni, ocur i tinnrceḋal caċa trera. Uair ni ṫnaṫh trear ṫan tinnrceḋal, na imrearan ṫan uaraíṫ, na orṫain ṫán urroṫra, na uaral-trer ṫan airiṫiu; ocur ḋin ir oiriṫḋa, aiṫeanta, imċuḃaiḋ, ḋo'n ealaḋain ri, ocur ir ḃiler, ḃinṫbala, rer in trer tuirmech trén-foclaċ toṫaiḋi rea, laiḋ ḋ' uaraiт ocur da urrannuḋ, ḋ' foillriuṫuḋ ocur ḋ' furoṫra; oir ḃliṫiḋ ḋan ḋurṫaḋ, ḃliṫiḋ rior foillriuṫaḋ, ḃlíṫiḋ rai raer flonnaḋ, ḃliṫiḋ trer tinnrṫeḋal. Cid tra acт, ar eaḋ ir toṫbail ocur ar tinnrceḋal do'n trer aṁnur, imċuḃaiḋ, uṫḋarḋa, ollaṁ-anḋa ra, imarbaiḋ eimiṫ ocur enṫnaṁa ocur oirbearta na h-Erenn ḋ'imraḋ, ocur ḋ'imluaḋ, ocur ḋ'aḋṁolaḋ o rin amach bo ḋearta.

Oir

[h] *Consideration before commencing.*—Tebeaḋ re tur tinorceaḋáil. The word тebeaḋ, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word rmuaimiuḋ, to think or conceive.

[i] *Setting forth.*—Ceo-uaraiḃ, more correctly written ceo-ḟuaraiḃ in Mac Morissy's copy.—See Note [f], *supra.*

[j] *Exordium.*—Uair ni ṫnáṫ trear ṫan tinnrceḋal, "for it is not usual to have a battle without a project." The word tinnrceaḋal is explained "design, project," in Peter Connell's Dictionary. For a list of the different kinds of stories among the ancient Irish the reader is referred to a vellum MS. in the Library of Trinity College, Dublin, (H. 3. 17.) p. 797, where it is stated that the Irish poets had three hundred and fifty stories which they repeated before kings and chieftains.

[k] *Prophesied.*—Tairrṫerṫaiṫ tocḃala

"Consideration before commencing[h]," which we said above, means the first conception of forming every rule for raising every project, even as the true *and* glorious God himself conceived the seven bright heavens, and the nine holy orders *of angels*, before *he entered upon* the prosperous work of six days.

"Development for a proclaimer," which we said above, means every kind of knowledge which God distributed and poured out from the fountain of his true knowledge, for stating and explaining *every thing* to all in general.

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forth[i] of every covenant, and in the beginning of every *account of a* battle; for it is not usual to have a battle *described* without an exordium[j], a hosting without a preamble, or a noble battle without a proem; and it is just, natural, and proper in this scientific composition, and it is meet and becoming in this excellent, mighty-worded battle, that poetry should set it off and animate it, *that knowledge* should explain and proclaim it; for it is the province of poetry to excite, of knowledge, to explain; a noble ought to be nobly reported, and a battle ought to have a design. Wherefore the design and project of this lively, proper, classical, and poetical battle is to publish, celebrate, and laud from henceforward the supporter of the hospitality, valour, and noble deeds of Erin; for he was the prophesied[k] elevator

Temrać: tairrngerṫać, signifies one whose greatness, &c., had been predicted. The Irish seem to have had prophecies of this description among them from the earliest dawn of their history, and it appears that they were often influenced by them in their public movements. The saints of the primitive Irish Church were regarded as the greatest of their prophets, but their Druids and poets were also believed to have had the gift of prophecy before the introduction of Christianity; for the Druids are said to have predicted the coming of Saint Patrick, Finn Mac Cumhaill was believed to have foretold the birth and great sanctity of Columbkill,

Oir ba h-e fein tairrngertach tocbala Temrach, ocus ilbanach ilclearach Uirnigh, ocus blaith-bile borrfadach Breagh, cenn cormaṁa ocus cabarta innri iath-gloine Erenn, ar uaill ocus ar agra, ocus ar etualang ecthann, ocus ainrim ocus allmurach. Ba h-e a comaimm-rium ocus a comṙlonnadh annro, oir dligidh feanchaidh fen eolus ocus roichéneol na n-oireach ocus na n-airdh-righ d'airneir, ocus d'riadhnugadh, do dearbadh, ocus do deimhniugadh, le sinnsearaibh fuaithéanta, fael-clandha; oir ata dha adhbar o na h-oirchér duinn fael ṙloinnti roichéneoil na n-oireach ocus na n-airdh-righ d'airnéir im an innsin rin, .i. do comragh cetus, ocus do comhdhlucugadh a g-cairdeara re reimhear na rigraidhe remra, ocus do chuimniugadh a g-caradra d'a g-clann-buidhnib ceneoil, re h-airnéir a n-ur-scel dia n-eir.

Ba

and a Druid is introduced in the Book of Fenagh as foretelling the celebrity of Saint Caillin and his church of Fenagh, in the reign of Eochaidh Feidhlech, several centuries before the saint was born.

[l] *Two reasons.*—Oir atá dá adhbar.—A modern Irish antiquary has given better reasons, for the utility of preserving family history, in somewhat clearer language, though much in the same style, in the following words:—"That a genealogical history of families has its peculiar use is plain and obvious; it stimulates and excites the brave to imitate the generous actions of their ancestors, and it shames the reprobates both in the eyes of others and themselves, when they consider how they have degenerated. Besides, the pedigrees of ancient families, historically deduced, recal past ages, and afford a way to those immediately concerned of conversing with their deceased ancestors and becoming acquainted with their virtues and honourable transactions."—*Preface to the Pedigree of General Richard O'Donovan of Bawnlahan, by John Collins of Myross.* MS.

[m] *Friendship.*—Do chuimniugadh a g-caradra, to commemorate their *friendship.* Though both copies agree in this, it is nevertheless most likely that the text has been corrupted, and that the original reading was do chuimniugadh a n-oirdhearca, i. e. *to commemorate their noble deeds.* This story seems to have been written for the O'Canannans or O'Muldorys, the direct descendants of the monarch Domhnall, and who were chiefs of the territory of Tirconnell till the beginning of the twelfth century, when they were put down by the O'Donnells, who had been up to that time, with few exceptions, only petty chiefs of the territory of *Cinel Lughach.* Another

vator of Tara; the scientific, expert *warrior* of Uisnech, the proud-blossomed tree of Bregia; the head of the defence and support of the fair-landed island of Erin, for his pride and bravery, and for his intolerance of adventurers, strange tribes, and foreigners. His name and surname [*as also his genealogy*], shall be given here; for the antiquary ought to declare and testify, prove and certify the ancient history and family nobility of the princes and monarchs, by *specifying* their august and noble ancestors; for there are two reasons[l] for which it is necessary for us to recount the noble surnames of the good families of the chieftains and monarchs in this manner, namely, in the first place, to unite and connect *these families by* their veneration for the reigns of the kings who preceded them, and [*secondly*], to remind the tribes sprung from those *kings* of their friendship[m], by rehearsing their noble stories after them.

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when Eachmarcach O'Doherty assumed the chief sway, is proved by the concurrent testimony of all the Irish Annals, in which the battles, deaths, and successions of the different princes of these families are recorded; and by the Topographical Poem of O'Dugan, chief poet of Hy-Many, who died in the year 1372, where he speaks of those families as follows:

"Our journey is a journey of prosperity,
Let us leave the lively host of great Macha;
Let us not refuse to wish good prosperity
to that people,
Let us make for the Cinel Conaill.
They will come,—a journey of prosperity,
The inhabitants of that rugged land will
come
To meet us at the Cataract of Aedh (Easroe)
Which will be good luck to that people of
fiery aspect.
The O'Muldorys—if they were alive,
Would come; but they will not come!
Without delay or slow assembly,
To meet us, as would the O'Canannans.
But these other will come—proud their lord,
The Clann Dalaigh of brown shields;
To them by a sway which has not decayed
*Now* belongs the hereditary chieftainship."

Ꝺa cṗaeḃ coıḃneaṗa aṗ cuıḃḋe ḋo ċeaṗtnuġaḋ, no aṗ oıṗċeaṗa ḋ'ṗuaṗaíṫ, ná ṗaeṗ ġeınealaċ ṗoıċeneoıl an laıċ-mḋleaḋ ḋ'aṗ laḃṗamaṗ tuṗġbaıl ocuṗ tınnṗceṫal aṗ ḋ-tṗeaṗa maḋ ġo ḋ-tṗaṗta, .ı. an ṗıṗen uaṗal, oıṗḋnıġe, a ṗoṫaıṗ na ṗıneaṁna, ocuṗ a lubġoṗṫ na laeċṗaıḋe, ocuṗ a ṗṁeṁ-ġéġ ġaċa ṗlaıṫıuṗa, ıma n-oıṗḋneaṫ oıṗeaċaṗ Ḗṗenn ocuṗ Ꭺlḃan ın aen ınaḋ, .ı. Ꝺomnall, mac Ꭺeḋa, mıc Ꭺınmıṗeċ, mıc Seḋna, mıc Ꮲeṗġuṗae Cennṗoḋa, mıc Conaıll Ꝿulḃan, mıc Neıll Naı-ġıallaıġ, ım naċ aıṗmıḋ uġḋaıṗ aċt aıṗıġ no aıṗḋ-ṗıġa ġo h-Ꭺḋaṁ n-oıṗḋeṗc, n-ıl-ċlannaċ, o n-aınmnıġṫeṗ ġaċ aen. Ar e an ṫ-Ꭺḋaṁ ṗın cennḋaċt cınḋṫe, coıṫċeann, coṁḋluṫaḋ caċa cṗaıḃe coıḃneaṗa, ocuṗ ġnaṫ-ḃıle ġaṗḋa, ġeġ-lebuıṗ, ġablanaıġṫı ġaċa ġenealaıġ, ocuṗ ṗṗım-ıoṗḋaḋ ṗoıṗḃṫıu, ṗıṗ-ḋıleaṗ, ṗoṫaıġṫı ġacha ṗoġalṫa ṗıne, ocuṗ taṁan toġaıḋe, taeḃ-ṗemaċ, tuımġṫı, ṗa tacṗaıḋ, ocuṗ ṗa tımṗaıġıḋ cṗaeḃ-ṗoġla coıṫceanna caıḃmuṗa tuaṫ, ocuṗ teallach, ocuṗ tṗeḃ-aıcmeḋ ın talman, ḋo-neoch ṗo ġeın ocuṗ ġeınṗeṗ, o ceṫ-ċṗuṫuġaḋ na cṗuımne ocuṗ ḋenma na n-ḋul, ocuṗ noı n-ġṗaḋ nıṁe, anuaṗ ġuṗ ın laıṫe lan-oṗḋṗaıc luan-aṫcoṗanach, ı ṗeġṫaṗ ṗıṗınne bṗuınnṫı, bṗeṫeaṁanḋa, bṗeṫ-ṗuaṗlaıcṫeach bṗaṫa aṗ ṗoḋaın.

Aċt ata nı cena, ıṗ e ın ṫ-aṗḋ-ṗlaıṫh h-Ua Ꭺınmıṗeċ cliṫaṗ ḋana cṗaeḃ coıḃneaṗa ṗo ṗaıḋṗıumaṗ ṗomaınḋ, ıṗa ġaṗṫ, ocuṗ ġnım, ocuṗ ġaıṗceḋ, ıṗa blaḋ, ocuṗ baıḋ, ocuṗ beoḋaċt, ıṗa cloṫ, ocuṗ

This shows that the O'Muldorys and O'Canannans had been dispossessed before the period of O'Dugan. There is not one of either name in Tirconnell at present, unless the latter be that which is now shortened to Cannon, but this the O'Donnells deny. A few of the O'Muldorys, or Muldarrys, as the name is now written, are still extant near Rathowen, in the county of Westmeath. The O'Donnells do not descend from this monarch Domhnall, nor can they boast of descent from any of the ten monarchs of Ireland who sprung from Conall Gulban, nor indeed from any later than Niall of the Nine Hostages, who died in the year 404; and hence it is obvious, that in point of royalty of descent they are far inferior to O'Gallagher, who descends

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was concentred, that is, Domhnall[n], the son of Aedh, son of Ainmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, from whom authors recount none (i. e. *no generation*) but princes or monarchs, up to Adam, the illustrious father of the various tribes from whom every one is named (*sprung*). This Adam is the certain universal head which connects every genealogical branch, and the only beautiful wide-branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth which have been, or will be born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming Judge, passed upon them all, shall be seen proved.

Howbeit, the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince whose renown and achievements, and feats, whose fame, valour, and vigour, whose celebrity, profession, and

from the monarch Cellach, the son of Maelcobha, as well as to O'Canannan, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingsech, was monarch from the year 695 to 704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.

[n] *Domhnall.*—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirb, ocur comrac, ira h-aġ, ocur ect, ocur airb-ġniomrad, inbirter ann ro bo dearta, ic tearairgain a tuat, ic dirgad a dutċura, ic imdeġail Erenn ar foġail ocur ar ectrann, ar ċoġad eaċtrann ocur ainrine, ocur allmurach. Oir ir e airmid uġdair in adaiġ ro h-urmaired ar Domnall do dirgud ocur do oirdned i n-oirechur Erenn, ar i rin adaiġ ro h-aentaiġid na h-oirecta, ocur ro taṫaiġid na tuatha, ocur cinnit no coiccricha, ro ceannraigit na cethrna, ro dicuirtea na dibeargaiġ, ro baiġit na bidbanair, ro h-aṫċuirid na h-ainreara, ro ceilid na claen-breaṫa; conad í rin adaiġ aṫċur caċa h-uilc, ocur mortа caċa maitiura. Act ċena, ro failtniġ dna in t-aer, ocur ro fetnaigertair na feanna, gur dailret na duile focraiġeċt ir na rianaib, gur taidlead, ocur gur tearalad foillre greine, do ġorad ocur do ġlanad gaċa grian fort; conad de rin ro brograt na bruige borrradа ainbirig, ro foirbreatar na h-eaṫa ocur na h-arbana, mar ba laċt-ġenur tuinigti fortna caċa fuinn; ro ċormaigeter na toirte co nac fuilngitir fortnada forgablanna fiodbaid foċaib, re med caċa mor-mera gur ub do bárr a boire no imainead cach aeġaire feir caċa fidbaidi, re mallaċt caċa muicṫeoit; ro metad bliċt cacha bo-ċeaṫra, re forletrhi ro far fortna fer-tlaċtmara, blaṫmaiġe

° *The sky then became cheering.*—Ro failtniġ dna in t-aer.—It was a belief among the ancient Irish that when their monarch was worthy of his high dignity their seasons were favourable, and that the land, seas, and rivers yielded rich produce. This is alluded to by Teige Mac Dary, chief poet of Thomond, in the Inauguration Ode of Donogh O'Brien, fourth Earl of Thomond, in the following lines:

"Aġ lenṁuin riġ do'n reċt ċair
Ticc arír, riġda an eduil,
Sgeiṫ gaċ lan-torad re a linn
'Sgaċ leiṫ d'rán-tolaiġ Fheidlim.

Ié i d-talṁuin, torċuir cuan,
Eirc a rroċaib, rin neṁ-fuar,
Aige a tá acar tairṫe fed;
Ce'r b-flaiṫ-ne tra go d-tuillter.

Cinraid fór, mad feirrde leir,
Sreda lucṫmara loingeir,
Traċt inbeirṫe an ṁara ṁín;
Raġa ir inberṫe d' aro-riġ."

and combat, whose prowess, activity, and high deeds *of arms*, in protecting his territories, ruling his patrimonial inheritance, and defending Erin against the inroads of adventurers, and against the attacks of adventurers, strange tribes, and foreigners, are narrated henceforward. For authors relate, that the night on which it was resolved that Domhnall should rule and be elected to the sovereignty of Erin, was the night on which the assemblies were united, the tribes were cemented, the boundaries were fixed, the kernes became tame, the insurgents were expelled, the thieves were suppressed, ignorance was exploded, and partial judgments were discontinued; so that that was the night of suppressing every evil and of exalting every good. In short, the sky then became cheering° and the planets benign, so that the elements communicated mildness to the seasons, and the rays of the sun became bright and genial, to warm and purify every sunny bank; hence it happened that the rough, unprofitable farms became productive, the crops and corn increased as if the bosom of each land were a lactiferous udder. The fruits so increased that they could not be propped up by forked supporters of wood, in consequence of the size of each fruit; so that with the palms of his hands the swineherd was used to drive the swine of each forest, in consequence of their unwieldiness. The milk of every cow became rich on account

Thus faithfully translated by Theophilus O'Flanigan:

"Assequens regem recti regiminis
Venit iterum, (regium est lucrum),
Diffusio cujuscunque copiosi-productus, illius tempore,
In unaquaque parte declivis collis Feilimii.
Ubertas glebæ, proventus portuum,
Pisces in fluminibus, tempestates serenæ,
Apud eum sunt, et fructus arborum,
A nostro principe quòd tempestivè mereantur.
Implebunt adhuc, si melius illi videatur,
Series densæ navium
Ora portuum placidi maris;
Optio quod optanda est supremo-regi."

*Trans. Gaelic Soc.* vol. i. pp. 12, 13.

This belief also prevails among the eastern nations, whence, no doubt, it found its way into Ireland at a very early period.

blaṫmaiġe caċa bruiġe ; ro bruċtrataṙ eaṙṙa, ocuṙ aibne, ocuṙ inḃeṙa na h-Ḟrenn mur-ḃruċta mearа, maiġreaċa, miṙġleṁanaċa, cacha moiṙ eiṙc, co naċ tuilleaḋ ocuṙ naċ tacmaingeaḋ i n-iċtaṙ aiḃeiṙi na aḃann, i loċaiḃ no i linntiḃ, no i loċ-ṫiṙṙataiḃ lán-ḋoimniḃ, co m-biḋiṙ na ḋ-taiṙeanḋaiḃ taṙtaiġe, taeb-ṫiorma, aṙ ġaṙḃaḋaiḃ glan-ṙoillṙi, ocuṙ aṙ ṙaiṫċiḃ raen-traċt, ocuṙ aṙ boṙḋaiḃ bruaċ-ṙoillṙi blaṫh-inḋeṙ. Ocuṙ ḋo bai ḋ'ṙeaḃuṙ aimriṙe an aṙḋ-ṙlaṫa h-ui Ainmiṙech, go ruabraḋaiṙ roġnaṁaiġ na reaṙann gan reiḋm, gan obaiṙ, gan araṫaṙ, gan trealaṁ, gan taṫaṙ, gan trebairecṫ ḋo ṫriall, no ḋo ṫinḋṙceḋal, man baḋ roiṙéicean a n-airеaċ ocuṙ a n-airḋriġ 'gá roṙċonġraḋ orro, re frertal a fleḋ, ocuṙ a ruiṙec flaṫa, fri firinne a ḃ-flaiṫeaṙa.

Uchan! ro b' urura ḋ'á h-aiṫniḋ ocuṙ ḋ'á h-anaiṫniḋ Ḟre ḋ'imluaḋ ocuṙ ḋ'aiṫiġiḋ iṙ in aimriṙ rin, re riaġaltaċt a reċt, re riṫaṁlaċt a fluaġ, ocuṙ re raṁrataċt a ríon, re h-oirniḋeċt a h-oirriġ, re ḃreiṫ-ċeirt a breiṫeaṁan, re roċoirciṫe a roiṫċern, re h-ilḋanaiġi a h-ollaṁan, re reṫeaṁlaċt a fileaḋ, re h-il-gler a h-oirfiḋeaċ, re lor-briġmaire a leaġa, re coindircliġe a cerḋaḋ, re grer-taṙbaiġe a gobann, re reol-ġniṁaiġe a raer, re boġ-malloaċt a banċuire, re treiri ocuṙ re tairriġe a triaṫ, re feile ocuṙ re failtiġe a fír-ḃruġaḋ ; uair robrat boga, biaḋmara, bocéaḋaċa a bruġaḋa; robrat fiala, fairrinġe a roirġneaṁa, forflaicṫe

[p] *The labourers of the soil, &c.*—The writer seems to have had Ovid's description of the golden age in view when he wrote this description of the prosperity and happiness of Ireland in the reign of king Domhnall:

"Ipsa quoque immunis, rostroque intacta nec ullis
Saucia vomeribus, per se dabat omnia tellus.
Contentique cibis nullo cogente creatis,
Arbuteos foetus, montanaque fraga legebant,
Cornaque, et in duris hærentia mora rubetis,
Et quæ deciderat patula Jovis arbore glandes.
Ver erat æternum; placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat.

count of the degree to which the grassy and flowery surface of every farm grew. The cataracts, rivers, and harbours of Erin poured forth such shoals of every kind of lively, salmon-like, slippery great fish, that they could not fit or get room on the bottoms of the seas and rivers, lakes, ponds, and deep pools, but were *to be seen* in dried and shrivelled multitudes on the bright shores, sloping strands and margins of the bright and beautiful harbours. And it happened, from the goodness of the weather in the reign of the monarch, the grandson of Ainmire, that the labourers of the soil[p] would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains[q], the justice of her Brehons, the regularity of her troops, the talents of her Olaves, the genius of her poets, the various musical powers of her minstrels, the botanical skill of her physicians, the art of her braziers, the useful workmanship of her smiths, and the handicraft of her carpenters; in consequence of the mild bashfulness of her maidens, the strength and prowess of her lords, the generosity and hospitality of her good Brughaidhs [*victuallers*]; for her Brughaidhs were generous and had

Nec renovatus ager gravidis canebat aristis
Flumina jam lactis, jam flumina nectaris ibant:
Flavaque de viridi stillabant ilice mella."

[q] *Splendour of her chieftains.*—Oiġġiġ, sub-chiefs.—This word is not given in any printed Irish Dictionary, but it is constantly used by O'Dugan, in his Topographical poem, and by others, in the sense of petty chief; that is, a chief who was subject and tributary to another. It is also used in this sense by some of the early English writers of the History of Ireland, by whom it is written *urriagh*.

plaicċe ar ċinn cliar ocur coinneaṁ, gpeap ocur glaṁ ocur gpuam aiḋeaḋ; gur ab eaḋ airṁiḋ uġḋair, co n-imeoċaḋ ein-ḃean Ėpe 'na h-aenar, gan egla fuachaḋ, na forecin fuirre, gen go m-beiṫ fiaḋa aga forċoimeḋ, men ba eagla égna, no iṫimraiḃ, o tha Or-ġleann iaṫ-aicenta Umaill, i n-iarṫar ċoigeaḋ Connaċt, co Carraic n-oirḋeirc n-ionḋomairṫeaċ n-Ėogain iar n-airṫear, ocur o Inis foo-ġloin foiṫreamaiġ, feruaine Fail, fir-ḋeirceṫaiġ ḃanba borḋ-ġloine, gur an m-buinḋe m-borb-ṫiuġ, m-braenfaḋach, m-breclinnteach m-ḃuaḋa, inuno fon ocur gurr in freiḃ fruṫ-glain, fneċtaiġi, fir-gairecṫaiġ, fuaiċniġ, fearḋanaiġ, fluaġ-braḋanaiġ, foinemail, fein-oileanḋa, ḋanaḋ ainm airḋiaic, aicenta, ĖASS aḋmor iach-glan, imreapnach, cuitmech, tairm-ṫren tinḋearnach, merrḋa, maiġrech, mur-biartach, urḋraic, airtrech, iarc-femur, frreb-ḋian, frruth-borb, raeb-ċoireċ, riġḋa, raṫmar, fon-curcairtech RUAIDH; ocur tairir fein bo ṫuaiḋ, mara Teinne bic in ḃroġuḋ, no

[q] *One woman.*—Keating has the same anecdote in his account of the reign of his favourite monarch Brian Boru, as authority for which he quotes the following quatrain from an old Irish poem:

"O Thoraiġ go Cluoṫna ċair,
Ir fáil oir aici re a h-air,
A ḃ-fiaṫ ḋhriain taoiḃ-ġil nar ṫim,
Do ṫimċill aen ḃean Ėirinn."

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—"Adeo accuratâ regni administratione ac severâ disciplinâ Brianus usus est, ut fœminam unam ab aquilonari Hiberniæ plagâ ad australem progressam annulum aureum in propatulo gestantem nemo attingere vel minimâ violatione afficere ausus fuerit."

On this anecdote Moore composed his celebrated ballad,

"Rich and rare were the gems she wore."

[r] *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murresk, in the west of the county of Mayo.

[s] *Carraic Eoghain.* — Situation not known to the Editor.

[t] *Inis Fail.*—Inch, in the barony of Shelmaliere, in the county of Wexford, was anciently called by this name.

[u] *Eas Ruaidh.*—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests; so that authors record that one woman[q] might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann[r], in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraic Eoghain,[s] in the east [*of Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail[t], exactly in the south of Banba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, bellowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, varying, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-seal-abounding, royal, and prosperous cataract of Eas Ruaidh[u], and thence

tales; the reader may compare it with Virgil's description of Charybdis; and with Mac Pherson's wild imagery, throughout his poems of Ossian, that he may perceive how the latter, while he adopted the images, chastened the language of the old Gaelic bards. The cataract of Eas Ruaidh is mentioned in the Irish Triads as one of the three great waterfalls of Ireland, and one would be apt to infer from this exaggerated description, that it was as stupendous as the falls of Niagara. It is on the River Erne, in the town of Ballyshannon, in the south-west of the county of Donegal, and though not a high fall of water, is very loud, vehement, and grand, especially when the tide is out, in consequence of the great volume of water rolled down the rock, the river being the outlet of the great chain of lakes called Lough Gowna, Lough-Oughter, and the Upper and Lower Lough Erne. It is described as follows, in O'Donnell's Life of St. Columbkille, as translated by Colgan:

"Ad Erniæ marginem pervenit (Columba) celebrem illam spectaturus seu cataractam seu rupem vulgo *Eas Ruaidh* appellatam: de cujus prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

no da Mad uill Inninnrighe, co tracht portaib tarm-chuaide taerc-dibraicdeca Toraighe ar tuaircert.

Gur ob do dearmoltaib digernair ocur d'indcomardta aimrire gan élned, ocur oireacair gan ainfinne, in ard-flatha h-uí Ainmirech anuar conige rein.

Nir b'ingnad aimrear i n-indarein ag h-ua Ainmirech, ór do h-urmaired rén raerrigda, roineamail, do'n ard-flaith ocur d' Erinn i comrac re ceile: uair ir e and ro uair ocur aimrear, ocur air earcai, ocur raer-laithi reachtmaine, in ro h-oirdned in t-ard-flaith, h-ua Ainmirech, i n-oirecur na h-Ereann, .i. i tinnrgeadal in trear cadair comlaine do'n og-laithi aigeanta, i forbda in darna h-uair déag deagrrgnaithi in caem-laithi cedna, ocur i meadon mír Mai, ocur ba Dia Domnaig daraicti ar ai laithe rectmaine, ocur in oll-cuiged deag-aír eirgi ar rin.

Oir

ingurgitat."—*Trias Thau.* p. 404. According to the Four Masters (ad A. M. 4518) this cataract was called Eas Aodha Ruaidh, i. e. the cataract of Aodh Ruadh Mac Badhuirn, who was drowned under it in the year of the world 4518. See also O'Flaherty's Ogygia, Part iii. c. 36.

[v] *Teinne Bic in Brogha*, was in the present county of Donegal, but the name is now forgotten.

[w] *Madh Ininnrighe.*—This name is also forgotten.

[x] *Water-shooting.*—Portaib taerc-diubraicdecha Toraighe, water-shooting cliffs of Tory. This island is situated in the sea, about nine miles from the nearest coast of the barony of Kilmacrenan, in the county of Donegal. It is one of the earliest places mentioned in the Bardic Irish history, and is first referred to as the stronghold of the Fomorians, or African pirates, who made many descents on the coasts of Ireland, at a period so far back in the night of time, that it is now impossible to bring chronology to bear upon it. In the accounts of these pirates it is called Tor-inis, or the island of the tower; but in the lives of St. Columbkille, and other tracts, it is always called *Torach*, i. e. *towery*, as in this tale, and the inhabitants of the opposite coasts of Donegal believe that it has derived this name from the tower-like cliffs by which it is guarded against the angry attacks of the mighty element. This seems to be the correct explanation of this latter name, for there are many lofty, isolated rocks on the opposite coast, called by the natives *tors*, or towers, and a remarkably lofty one on

thence northwards by Teinne Bec an Broghadh[v], or by the great plain of Madh Ininnrighe[w], to the loud-roaring, water-shooting[x] cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Ainmire, and the signs of the seasons *which were* without foulness, and his splendour without a storm.

It was no wonder that the times were thus in the reign of the grandson of Ainmire, for the noble, happy prosperity of this monarch and of Erin were ordained together. For this was the hour, time, age of the moon, and day of the week, *on which* the grandson of Ainmire, the monarch, was inaugurated into the sovereignty of Erin, viz., in the beginning of the third quarter of the bright day, at the expiration of the twelfth hour of the same day, in the middle of the month of May, and as to the day of the week, *it was* on Sunday, and the great fifth was the auspicious age of the moon[y].

Time

the east side of the island itself, called Tormor, or the *great tower*. But though this is the true interpretation of its more modern name, *Torach*, still I am convinced that it was also called *Tor-inis*, i. e. Tower Island, from a Cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains.

The epithet ꞇaeꞅc-ꝺiuƀꝓaicꞇechа, above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is often heard at the Giant's Causeway, in the county of Antrim. From all which it is evident that the writer of the Battle of Magh Rath was well acquainted with this coast, and it is highly probable that he was a native of Tirconnell; and that he wrote the story to flatter the pride of the ancient chiefs of that principality, the O'Muldorys and O'Canannans, the direct descendants of the monarch Domhnall, its hero.

[y] *Age of the moon.*—Ꝺeaȝ-aíꞅ eiꞅȝi.—The word ꝺeaȝ is here evidently an adjective qualifying the noun aiꞅ, *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, "the middle of the month" will be the 15th day, "at the expiration of the twelfth hour of the day." And since this day, as our author tells us,

Oir ir amlaid ro fodailter in aimsear o adam co haimsir: .i. o adam in ortint, a h-ortint i m-brata, a brata i parr, a parr i minuit, a minuit i pongc, a pongc in uair, a h-uair i cadar, a cadar i llaithi, a laithi i fechtmain, a fechtmain i mís, a mis i treimsi, a treimsi i m-bliadain, a bliadain i raegul, a raegul i n-aeir.

Is amlaid cuirther cach ana céli d'fogladaib na h-aimsire, .i. se h-adaim lxx. ar tri ceadaib in ortint, ortint co leith i m-brátha, brata ocus dá trian brata i parr, parr go leith i minúit, da minuit go leith i ponc, ceithri puinc i n-uair, ui. huaire i cadar, ceithri cadair i llaithi, uii. laithi i feachtmain, trica láithi, no láithi ar tricaid, in cach mí, acht ginmóda ocht-fichtech Feabra nama.

Conad e sin etercheart na h-aimsire. Cid fada faicheill cacha fellsuim, ocus insigi gacha h-ugdair, ic foillsiugud gacha fir, ocus ic flonnud gacha fenchair, is ead indsaígear gus in inad cinnti, coitcheann, cruit-foclach céadna. Is e in t-ard-flaith o h-Ainmirech, sin, is inad ocus is inneoin fotaigthi onsa a tegdais sein insige gach eolair, ocus báire breath-foluis gacha bhéithe gar fagsam ocus gar fotaigsem snath-seim suidigthi gacha fenchair dar tusgbamar mad gus trasta.

Acht cena, ro boí Ére gan imsnim aigi-sein, ocus Temair gan to-crád, ocus Taillte gan tursbrod, ocus Uisneach gan éllned, ocus

ard-cuigid

was Sunday, and the 5th of the moon, the Dominical letter of the year must have been B., and the new moon must have fallen on the tenth of the month. These criteria indicate A. D. 628, the date assigned by all our chroniclers to the commencement of the reign of king Domhnall.

[z] *Division of time.*—See note D at the end of the volume, in which the authorities for this subdivision of the hour have been collected and discussed.

[a] *Without sadness.*—Temair gan tocrad. By Teamhair is here meant the chief seat of the monarch, for the place called Teamhair or Tara, had been deserted from the time of the monarch Dermot, A.D. 563, as we have already seen.

[b] *Taillte*, now Teltown, (from the geni-

Time is thus divided, from an atom to an age, viz., from an atom to an ostent, from an ostent to a bratha, from a bratha to a part, from a part to a minute, from a minute to a point, from a point to an hour, from an hour to a quarter, from a quarter to a day, from a day to a week, from a week to a month, from a month to a season, from a season to a year, from a year to a seculum, from a seculum to an age.

And thus are the different divisions of time proportioned to each other, viz., three hundred and seventy-six atoms in an ostent, one ostent and a-half in a bratha, one bratha and two-thirds in a part, one part and a-half in a minute, two minutes and a-half in a point, four points in an hour, six hours in a quarter, four quarters in a day, seven days in a week, thirty or thirty-one days in a month, except February alone, which has only twenty-eight.

Such is the proper division of time[z]. Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Ainmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness[a], Tara was without affliction, Taillte[b] without misfortune, Uisnech[c] without corruption, and the

tive Tailltean); it is situated on the River Sele, or Blackwater, midway between Kells and Navan, in the county of East Meath. Public fairs and games were anciently celebrated here on the first of August, in the presence of the monarch, and a patron is still annually held here on the fifteenth of August, which is supposed to be a kind of continuation of the ancient sports of Tailltenn.

[c] *Uisnech*, now Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath, where public fairs were annually held, in ancient times

aṙd-ċuiġiḋ Ḗṙeann ġan eṙuṙṙan, o'n aiḋċi ṙa h-aṫċuṙeaḋ Ḗṙiu aṙ h-ua Ainmiṙeċ, ġuṙ in aiḋċi ṙo imṙeṙnaiġeṙtuṙ Conġal Claen, mac Scannlain Sciaṫ-leṫain, a ḋalṫa ḟṙi Ḋomṁall ḋóiṫ-leḃaiṙ Ḋaiṙe, imḃ ḋeiṫḃeiṙ na ḋá n-uġ n-uṙċoiḋech n-amṙaṫmaṙ n-aiḋġill, .i. uġ ciṙci ceiṙi, clum-ṙuaiḋi, conṫṙaċṫa, ocuṙ coimṙeiṙṫ ġeoiḋ ġlaṅ-ḟoṙġaiḋiġ, ṫṙéṙ aṙ' aḋṁilleḋ Ḗṙi; óṙ ġé ḋo baḋuṙ aḋḃal ċuiṙi eli ic Conġal 'man comeṙġi ṙin, .i. im ḋibaḋ a ḋeiṙci, ocuṙ im cṙiċ-eaṙḃaiḋ a ċuiġiḋ, iṙ é imṫṅúḋ in uiġe ṙin ḃa ḋeaṙa ḋo-ṙum Ḗṙi ḋ'ṙáġḃáil, ġuṙ ṫinoil ocuṙ ġuṙ ṫoċaṙṫail óġ-ṙioġṙaiḋ Alḃan, ocuṙ baeṫ-buiḋni ḃṙeṫan, ocuṙ ṙluaġ-neaṙṫ Saxan, ocuṙ ḟoṙġla Ḟṙanġc ocuṙ Ḟinḋ-Ġall, ġo h-Ḗṙinn, ḋ'á h-aḋmilleḋ, ḋ'aiṫhe a eṙanoṙa, ocuṙ ḋo oiġail a ḋeiṙci, ocuṙ a ḋimḋaḋa aṙ Ḋomnall; ġuṙ ob 'man aḋḃuṙ ṙin ṙo innṙaiġṫeḋ a ċeli co cṙunn-Maġ Comaiṙ ṙiṙ i ṙaiṫeṙ Maġ ṙuaiḋ-linḋṫec Raṫh; ġu ṙabaḋaṙ ṙé ṙaeṙ-laiṫhi na ṙeċṫ-maini iġ imġuin, ocuṙ iġ imḃualaḋ ann, ġuṙ ṙo comṫṙomaiġṫea a cneaḋa; oṙ ba h-innmeaṙṫa a n-eaṙḃaḋa ġuṙ in Maiṙṫ miṙcniġ, mallaċṫaiġ, mi-ḋánaiġ, inaṙ maṙḃaḋ Conġal Claen, mac Scanḋlain Sciaṫleaṫain.

Imṫhuṙa in aṙd-ṙlaṫa h-ui Ainmiṙech, aḋaiġ Maiṙṫi ṙia maiḋm caṫ Mhuiġi ṙuaḋ-linnṫiġe Raṫh, ciḋ cia ṙo ċoḋail co ṙaḋail, ocuṙ co ṙuan-ṫṙom, ṙe cliaṫaiḃ cṙiṫṙe, cuiḃḋi, comṙaiṫeċa ciuil, ocuṙ ṙe ṙéiṙiḃ íṙle, aṫṫṙuaġa, ailġeana oiṙṙiḋeċ, níṙ b'e in

ṫ-aṙd-ṙlaiṫ

on the first of May.—See O'Flaherty's Ogygia, p. iii. cap. 56, reign of Tuathal. See also Ordnance Map of the parish of Killare, where the ancient remains on Usnagh Hill are shown.

[d] *Domhnall of Derry.—Daire*, now Derry, or Londonderry, where, according to O'Donnell, in his Life of St. Columbkille, the monarch Aedh, the father of this Domhnall, resided before he presented the place to St. Columbkille; but this cannot be true, for that saint had founded a monastery at Derry, in the year 546, before the monarch Aedh was of age. It is not to be presumed that king Domhnall had a residence at Derry, because he is called "*of Derry*," in this story, for he is also called of Tara, of Uisnech, of Dun

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Ainmire, until the night on which his foster-son, Congal Claen, the son of Scannlan of the Broad Shield, quarrelled with the same long-palmed Domhnall of Derry[d], about the difference of the two ominous, unlucky, evil-boding eggs, namely, the egg of a blackish red-feathered hen of malediction, and the egg of a fine-feathered goose, through which the destruction of Erin was wrought: for although Congal had other great causes for that rebellion, such as the loss of his eye, and the circumscribing of his province, still it was the spite for that egg that induced him to quit Erin, so that he assembled and mustered the young princes of Alba, the vain troops of Britain, the forces of Saxonland, and the greater part of the forces of France and Fingall[e], *and brought them* into Erin to destroy it, to revenge the loss of his eye, and the dishonour which he had received, on Domhnall. So that it was for this reason they met each other on the plain of Magh Comair, which is now called Magh Rath of the Red Pools; where they remained for the six full days of the week striking and wounding, during which their wounds were equal, for their wants were not considerable, until the unfortunate, cursed, unlucky Tuesday on which Congal Claen, the son of Scannlan of the Broad Shield, was slain.

As to the monarch grandson of Ainmire, on the night of Tuesday before the battle of the red-pooled plain of Magh Rath was won, though some may have slept agreeably and soundly, *being lulled to rest* by the thrilling, agreeable, and symphonious musical strings, and by the low, mournful, soft strains of minstrels, the monarch grandson

Baloir, &c., where he never resided.—See Pedigree of king Domhnall, at the end of this volume.

[e] *Fingall.*—O'Flaherty thinks that by Fingall the Irish at this period meant Finland, but this is far from being certain. —See O'Flaherty's Ogygia, Part iii. c. 56.

t-aird-flaith h-ua h-Ainmirech do chodail, fe ceirt in chatha, ocus fe himfrimh na h-irgaile; uair ba h-airithe ler in aird-rig a brun-dalta baithe do brion-tiug-bádúg báir ar na bárach. Conad aire fin fo erig co h-athlam a moch-deadoil na maidne Mairti moire maidmige, ic breacad, ocus ic bán-foillriugad an air do'n la lán-foluir, comad he céd ní at cithread grir-taitnem na gréne ic glan-foillriugad ór bord-imlib in beatha, tre deig-irir ocus tre deg-creidem, drech-follrigthi na diadachta tuigther tria eolur, ocus tria eagnaidecht, a glan-puithnib na gréne.

Ir ann sin so erig in grian glan-ard, grír-taithneamach, or ferlannaib fort-glana frim-fedi in frefir taeb-glain, talmanta, ic argnamh fe feol-uchtachaib faignithir fuar do chomroillriugad na cethairdi, itir na da crir ardda, ainbteanacha, oigreta, uardha, dar h-ordaigead na fonnradaib forcengail dar taeb-imlib in betha, do thaethad then-brigi tearaigechta in creara taidlig teinntige, so cumad ocus so cumdaiged dar ceart-meadon na cruinne, ocus ir amlaid atait fein ocus da crir min-glana, merraigthi, na mor-timchell fe foluctugad na sín itir im-aigbéli na h-uardachta ocus thom-neimhnigi na teinntigechta. Acht ceanna, ir ar in rot árd, aibind, fairrind, forleathan, immedonach, feithel grian ar grír-feannaib garb-loiscthecha, gerthechtea gealain, ocus da deg-find déc doib-rein, ocus xxx. part, no part ar xxx. in cach find, acht cenmotha aen find, ocus aquair a ainm-rein, ocus ocht-fichtech é, muna birex in bliadain, ocus mad bliadain birex ir nai-fichtech

[f] *Radiant countenance of the Divinity*,—i. e. religion and philosophy lead us to infer the existence of God from the splendour of the sun.

[g] *Frigid zones*.—Ioir na dá crir árda.—From this it appears that the writer had some acquaintance with the ancient Roman or Ptolomean system of Astronomy: he may possibly have had before him the lines of Ovid:

"Utque duæ dextrâ cœlum, totidemque sinistra

grandson of Ainmire slept not, in consequence of the weight of the battle and the anxiety of the conflict *pressing on his mind;* for he was certain that his own beloved foster-son would, on the morrow, meet his last fate. Wherefore he went forth vigorously, early on the great Tuesday of the defeat, when the morning was streaking and illuminating the eastern sky, and the first object he beheld was the glowing bright face of the sun shining over the borders of the world, in whose rays, through good faith and good religion, through knowledge and wisdom, the more radiant countenance of the Divinity[f] is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and uprising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones[g], which were fixed as fastening hoops around the extremities of the world, to moderate the great torrid force of the bright fiery circle which was fastened about the middle of the world. Next to these are two fine temperate zones, to moderate the seasons between the intensity of the cold, and the extreme sultriness of the heat; but the sun moves on the high, beautiful, wide, broad, middle circle, through fiery divisions of scorching lightning, which are twelve in number, each consisting of thirty or thirty-one parts, except one called Aquarius, which consists only of twenty-eight, unless the year be a bissextile one; but if the year be a bissextile one, then it consists of twenty-nine. The sign, through which the sun was travelling the day on which the Ultonians were defeated

Parte secant zonæ, quinta est ardentior illis:
Sic onus inclusum numero distinxit eodem
Cura Dei: totidemque plagæ tellure premuntur.
Quarum quæ media est, non est habitabilis æstu;
Nix tegit alta duas: totidem inter utramque locavit
Temperiemque dedit, mista cum frigore flamma."

nai-ṗiċtech; ocuṙ ıṙ é ṗınd aṙ a ṙeġlaım ġṙıan ın laıṫe ṗın ṗınd caein-ṗolaıṙ Chaınġcṙech. Uaıṙ ın ıx. aṫ laıṫi a ṗaıṫ ṙamṗaıṫ do ṙunṗaṫ ṗın, ocuṙ oċt cal. Iuil do ṗaıṫi, ocuṙ Maıṙt aṙ ṙaeṙ laıṫi ṙeċtṁuine, ocuṙ coıġeaṫ ṗiċett aıṙ eṙci.

Iṙ í ṗın uaıṙ ocuṙ aımṙeaṙ ṗo eıṙġıtaṙ da ċomaṙṫa caıdi, ċoıtċenda, cṙuṫaıġṫi, cumdaċta, ıṙ cuıbdi, ocuṙ ıṙ coṙmaılı, ocuṙ ıṙ comlaıne ṙuaṙadaṙ uġdaıṙ ṙe h-ınntamlúġaḋ ṙe a ċéıle, ocuṙ delbċomaṙṫa dıleṙ, dınġnaṫach, dṙech-ṙollṙıġṫi na dıaḋaċta, ınund ṙon ocuṙ ġṙír-aıġed ġṙuad-ṙolur, ġlan-edṙochṫ, ġṙír-ṫaıṫnemaċ ġṙene, ıc eṙġı ı n-uıllınd ınġanṫaıġ, examaıl, oıṙṙṫıṙ-deṙcıṙṫ na h- Innıa, d'oṙṙluġaḋ ımdoṙaıṙ a ṙoıṙc, ocuṙ a ṙaḋaıṙc, ocuṙ a ṙıġ-ṙoıllṙı, do leġud a loıṙı, ocuṙ a laṙṙaċ, ocuṙ a loınnṙıġı ṙa tṙeabaıb, ocuṙ ṙa ṫuaṫaıb, ocuṙ ṙa ṫlaċt-ċṙıchaıb ın talṁan. Ocuṙ dın aıġed adbal, oṙcaṙda, ṙoṙleṫan ın aıṙd-ṙıġ, h-ui Ainmıreċ co n-ġṙıṙ, ocuṙ co n-ġlaıne, ocuṙ co n-a ġṙuad-ṙoıllṙı. Co n-a ṙeıdi ocuṙ co n-a ṙuıṫın, ocuṙ co n-a ṙoṙcaıṙdi, co n-a cṙuth, ocuṙ co n-a caíme, ocuṙ co n-a comlaıne, co n-a ṙnuaḋ, ocuṙ co n-a ṙaıṙe, ocuṙ co n-a ṙomaıṙı. Co ıı-a h-aíb, ocuṙ co n-a háılli, ocuṙ co n-a h-oṙcaṙdaċt, co n-a deıṫbeṙeaḋ, co n-a delluaḋ, ocuṙ co n-a deaṙṙcnuġaḋ do dṙechaıḃ dıġṙaıṙı, daṫamla, delb-ċomaṙṫacha daendaċta ın domaın, aṙ n-eṙġı aṙ ın uıllınd ıaṫ-ġlaın, aıġeaṙṫa, ıaṙṫaṙ-ṫuaıṙceṙtaıġ na h-Ɛoṙṙa, ı comdaıl ocuṙ ı comaıṙṙı ġnuıṙı ġṙuaḋ-ṙoıllṙı ġṙéne, do cṙeıdium co comlan, ocuṙ do ċomḟeġaḋ a cuṙaıle.

Nıṙ ṙuṙaıl am do'n aṙd-ṙlaıṫ d'ua Ainmıreċ, ġo ṙo deaṙṙcnaıġe a delb da caċ delb, ocuṙ ġo ṙo ċınned a ċṙuṫ, ocuṙ a ċıall, ocuṙ a caṫ-oıṙbeṙṫ, a eıneċ, ocuṙ a eanġnum, ocuṙ a ṙoṙtamlaċt, a ġaíṙ,

[h] *Cancer.*—Ì ṗınd Caınġcṙech.—These characteristics of the year indicate A. D. 637, of which the Sunday letter was E., and therefore the 8 Kal. Jul., or the 24th June, fell on Tuesday. The Golden number also being 11, and the old epact 20, the 29th June was the day of new moon, and consequently the moon's age, on the 24th,

defeated, was the bright-lighted sign of Cancer[h], it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earth[i]; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Ainmire, with a glow and brightness, with light and tranquillity, with radiance, comeliness, and beauty, with perfection and form, with nobility and dignity, with serenity and grace, with augustness, splendour, and effulgence, exceeding all the dignified, fair, and beautiful human countenances in the world, rising in the fair-landed, chilly, north-western corner of Europe, before and opposite the bright face of the sun, to believe entirely in, and to view its indications[j].

It was not to be wondered at in the monarch grandson of Ainmire, that his countenance excelled every countenance, that his personal form, wisdom, and valour in battle, his hospitality, prowess, and

was, in accordance with our author's statement, 25. It appears, also, that according to our author's calculation, the summer quarter of the year began on the 16th of June. The sun enters the sign Cancer, according to the old calendars, on the ides [i. e. the 13th] of June.

[i] *Of the earth.*—In talṁan.—It is curious that the masculine form of the article is here, and in some of the best MSS., connected with talṁan, the genitive case of talam, the earth, which is a noun of the feminine gender. The same is observable of the word tir, a country, Lat. *terra.*

[j] *To view its indications.*—i. e. king Domhnall rose to view the sun rising, to see whether its aspect boded success in the battle which he was to fight on that day.

ġaír, ocur a ġairceḋ ocur a ġnímraḋa, a ṁuirinn, ocur a ṁeirneċ, ocur a ṁór-meanma, a raṫ, ocur a rigḋaċḋ, ocur a ruiṫcheanḋaċt, ḋar tríath-ḃuiḋnib toġaiḋi in ṫalman; ár níp iaḋrat ocur nip comraicreat ra aen ḋuine reme riam, rrem a roḋla rinechair mar ḋo iaḋrat rá'n arḋ-flaiṫ h-ua n-Ainmirech, uair ir iat ro na ḋual-ġnimarṫa ḋuchura rir ar ḋiallurtar Ḋomnall a cuirib cairḋiurra, ocur a cormaileċt ċeneoil na n-oirec ocur na n-uaral-aiṫreċ airmiter ocur ainmnigter ime, o Chonn Ceḋ-ċaṫaċ, mac Feḋlimiḋ Reaċtmair, mic Ṫuaṫail Teaċtmair, mic Fiachaiḋ Finnola, mic Fearaḋaiġ Finnfechtnaiġ, mic Crimthainn Nianáir anuar co Ḋomnall, mac Aeḋa, mic Ainmireċ, mic Setna ṡoinemail, rotal-ġnimaiġ, ar rin ruar .i. corcur Chuinḋ lair a laṫair caṫa, ocur a croḋaċt i cath-comlann; einech Airt Aenḟir, ocur a aeḃḋaċt re h-ainnrib; ciall-ġaír Chormaic hui Cuinḋ, ocur a ṡoiḋiti airḋ-riġ; cornumaiġi Cairrri Lifechair, ocur a luaṫ-urcair lamaiġ; richḋaċt na flaṫa Fiachach, ocur a iarmairt ḋ'á aicmeḋaib; mernech Muireaḃaiġ Tiriġ, ocur a termolta tigearnair; echtmaire Echach Muiḋmeḃoin, ocur a menmanrad mileḋ; nór ocur niaṁ-croṫa Neill Nai-ġiallaiġ, 'ma roġlaiṫ ocur 'ma rrémaigit nearṫ-clanna Neill tear ocur tuaiḋ, tair ocur tiar; craeb-ḃearca Conaill Ġulban i nglenn-portaib a ġnuiri; Cath-beim colg-ḋuaibrech claiḋim in Chonaill ceaḋna rin i n-ḋornn-glacaib ḋoit-leḃra Ḋomnaill; rolt ro-ċar ror-orḋa Fearġura, mic Conaill, a g-comṫuige a ċinḋ; riḋ-mailgi remiḋi, rith-gorma Seatna, mic Fearġura i ṅ-imchumḋaċ a aigṫi.

Oḋoirrre

[k] *Con of the Hundred Battles.*—This name is Latinized Quintus Centimachus by O'Flaherty, in Ogygia, Part III. c. 60, p. 313.

[l] *Fedhlimidh the Lawgiver*, is rendered Fedlimius Legifer by O'Flaherty, in Ogygia, Part III. c. 57, p. 306, and Fethlemidius legifer by Colgan, in Trias Thaum. p. 447.

[m] *Tuathal the Legitimate*, in Irish Ṫuaṫal Techtmar, is Latinized Tuathalius Bonaventura by O'Flaherty, in Ogygia,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Ainmire; for the following were the ancestorial hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles[k], the son of Fedhlimidh the Law-giver[l], son of Tuathal the Legitimate[m], son of Fiacha Finnola, son of Feradhach the Just[n], son of Crimthann Nianar, down to Domhnall *himself;* son of Aedh, son of Ainmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifeachair, and his dexterity at arms; the fierceness of prince Fiacha, and his munificence to his tribes; the courage of Muiredhach Tirech, and his laudability of reign; the chivalrousness of Eochaidh Muighmhedhoin, and his heroic magnanimity; the *polished* manners and beauty of form of Niall of the Nine Hostages, from whom the Ui-Neill, south and north, east and west, branch off and ramify; the bright eyes of Conall Gulban in the hollows of his countenance, and the terrific sword-blow of the same Conall was in the long-palmed arm of Domhnall; the curling golden hair of Fergus, the son of Conall, covered his head; the mild, graceful, black eyebrows of Sedna, the son of Fergus, ornamented his face. The prince had

Part III. c. 56; but the cognomen Techtmar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

[n] *Feradhach the Just*, is rendered Feradachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.

Oḋoirrire éirteċta Ainmire, mic Seatna, a ġean-aṫar fór i fodail na flaṫa; gut, ocus gneim-derg Aeda, mic Ainmirech, a deġ-athar bodein, i cumdach ocus i comeagar dreiċe delbnaide Domnaill.

Conid iat rin na neiċe ruaiċinte, runnraḋaċa, rir ar diall, ocus rir ar delb-cormailiġiurtar Domnall i reamḋur na riġraide reme. Acht ċena, nir ḟurail dno aen duine fár iadrat ocus fár imḋothaigreat na h-ernaile rin uile, go mad ċenn codnaigṫi comairle do cach, ocus go mad tigearna tionaictech tuarurtail d'uairlib ocus d'árd-maiṫib, cen co beith forachd na freagabra rir im aird-rigi. Uair ba he rin aen duine dar drech-derg-delb-aigeḋ derrcnugud deilbi do daimib in domain, .i. Domnall, mac Aeda, mic Ainmirech, mic Seatna, mic Fearġura Cenn-fata, mic Conaill Gulban, mic Neill Naí-ġiallaiġ, mic Echach Muid-meadoin, mic Muiredaiġ tirig, mic Fiachach Sraptine, mic Cairrre Liffeaċair, mic Cormaic curata, mic Airt Aenfir, mic Cuind Ced-caṫaiġ, fa compaicit clanna caide, cormaile, corr-fedi, ciallda, coitcenna, craeb-garta, cath-airbeartacha, Cuind Ced-ċaṫaiġ.

Iar rin imraigir in t-aird-rig co Tulċan na d-tailgeann, ar lar in longḟuirt, baile i m-biḋi aird-naím Erenn ic tuicbail a trath, ocus a cantain a n-urnaigṫi; gur faíḋritar Gair Gann, mac

° *Lively face.*—For the periods at which these different ancestors of Domhnal flourished see his pedigree at the end of this volume.

If these characteristic distinctions of the royal ancestors of king Domhnall were not *imagined* by the writer, he must have had more copious accounts of them than we are able to discover at present. It is probable, that he had ancient poems addressed to many of them, which have been since lost, in which allusions were made to their personal forms, and to the attributes of their minds; and it is not unlikely that he drew also on his own imagination, which, we have every reason to believe, was sufficiently extravagant, for the qualifications of others for which he had no authority. There are documents still remaining which would bear him out in many of the qualifications

had also the acuteness of hearing which distinguished his grandfather Ainmire, the son of Sedna; and he had the voice, hilarity, and ruddiness of countenance of Aedh, the son of Ainmire, his own good father, well expressed in his lively face°.

Such were the particular distinguishing attributes derived by Domhnall from the kings, his ancestors; and it was inevitable that any one in whom all these characteristics were united and concentred, should not be the head of counsel to all, and the bountiful payer of stipend to nobles and arch-chieftains, even though there should be resistance or opposition to him regarding the monarchy; for he was the only man whose countenance excelled in form and majesty all the countenances of the men of the world, namely, Domhnall, son of Aedh, son of Ainmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muigmhedhoin, son of Muiredhach Tirech, son of Fiacha Sraibhtine, son of Cairbre Lifeachair, son of Cormac the Heroic, son of Art the Solitary, son of Con of the Hundred Battles, in whom all the powerful, fair-bodied, wise, wide-branching, warlike race of Con of the Hundred Battles, meet.

After this the monarch advanced to Tulchan na d-Tailgenn[p], in the middle of the camp, where the distinguished saints of Erin were used to chant their vespers and say their prayers; and he sent Gair Gann, the son of Feradhach[q], to request the arch-chieftains of Erin to hold

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

[p] *Tulchan na d-Tailgean*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgean*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, "*circulo tonsus in capite*" (Trias Thaum. p. 123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

[q] *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Fearadaig, d'forcongar for ard-maitib Erenn ar co cinnoir a comairli im cath no im comadaib do Chongal. Ir de sein so ergiodar uairli ocus ard-maiti Erenn, ocus iadsat co h-anbail, orcarda, indrig, fa dreich n-delb-comartaig n-Domnaill, ocus delbair Domnall na briatra beca fa do cesrtnugad na comairli se cach, ocus d'fuaraít a h-adbair ocus a h-aiceanta:

Cid do gén se Congal Claen,
a suise nime na naem?
ní uil dam beit im betaid,
ic mac Scannlain Sciat-leathain.

Da tréigear mo rig seill
do Chongal in gairced gér,
canfaitet 'gum tuataib trell,
nach am rig ruanaid, so tenn.

Da tugar cat ir Congal,
taet rig Cuailngi na g-comram;
dursan dal i tiagar ann,
taet a dalta le Domnall.

For gói gnait sraintear gala:
ibid brain doirbi, duba,
sóis saer-clann ar each tí,
biaid ógán dana haichí.

Cid do g.

Ir and sin so cinnset na cuigedaig a comairli, ocus níp earaentaig in t-ard-flait h-ua Ainmirech na n-agaid-sein; ocus ba h-i comairli so cindset, gan beit fa comadaib claena, cenntroma, codarsnacta Chongail, act cat do cinned ina comair, ocus a toiccsatí do traethad gan tesargain, ar latair in laithe sin. Ir de sin so erig in t-áird-rígi, ocus so urtogaib a oll-gut indrig or aird, do gnésact garraidi gruad-soillri Gaideal; ocus ir eó so naidertar siu:

Ergid,

hold a consultation about whether battle or conditions should be given to Congal. Wherefore the nobles and arch-chieftains rose up, and proudly, nobly and majestically closed around the well-known remarkable countenance of Domhnall; and Domhnall composed the few words following to interrogate all as to the counsel, and to set forth its cause and nature:

"What shall we do with Congal Claen,
O Lord of heaven of saints?
I cannot remain in life
With the son of Scannlann of the Broad Shield.
If I resign my noble kingdom
To Congal of fierce valour,
It will be said among my tribes awhile
That I am not a mighty or firm king.
If I give battle to Congal,
That king of Cuailgne *renowned* for feats shall fall;
Mournful the event which will happen there,
His foster-son shall fall by Domhnall.
Against the false *ones* battles are ever gained:
Ravenous black ravens shall drink *of blood*,
Some nobles from every house shall perish,
There is a youth on whom it will be a stain.
What shall," &c.

Then the provincialists held a council, and the monarch grandson of Ainmire did not dissent from them; and the resolution to which they came was, not to submit to unjust, exorbitant, and unreasonable conditions from Congal, but to give him battle, and put down his ambition without mercy on that very day. Wherefore, the monarch rose and raised his powerful regal voice on high, to exhort the bright-cheeked youths of the Gaels, and spake to them in this wise:

 "Arise,

Eṙgıo, eṙgıo, a ogu, aṙ ın t-aıṙo-ṙıg, co heṙcaıo, ocuṙ co haenṫaoaċ, co cobṙaıo, ocuṙ co celliḋe, co neaṙṫṁaṙ, neaṁ-ṙcaṫ-ach, ṙe ṙheṙcal na ṙoṙécnı ṙea Ulaɔ ocuṙ allmaṙach; aċt ċena gura ṙeṙcaṙ ṙlaıṫıuṙa, ocuṙ gura h-aṫhċuṙ aıṙeċaıṙ ɔ'Ullṫaıḃ ocuṙ ɔ'allṁaṙċaıb a combaıg ocuṙ a comeṙgı ṙe claen-bıɔgaıb Chongaıl ın baṙ cenn-ṙı ɔo'n ċuṙ ṙa; ocuṙ ɔın gura ṫaċaṙ tıúg-ba gan ṫeaṙaṙgaın ɔo Chongal cach caṫ-choma ċomégmı ċuıngeaṙ; uaıṙ nı ɔlıg ṫaṙḃ ṫnuṫ-meaṙ, ṫroɔaċ a ṫeṙaṙgaın, na ɔuıne co n-oll-ġnímaıb ɔıabaıl ɔılgus, muna ṫaıɔlıgṫea o ṫrom-ċraıɔe, uaıṙ buɔ étṙumaıɔı a ıaṙgnó ocuṙ a oıṙċıṙechṫ agum-ṙa, ocuṙ buɔ cıúmıɔe a cṙıch-ġallṙa cúṁaɔ ım cṙıɔe, gıɔ ġeogaıntep mo ċṙıṫṙ-ɔalṫa cṙaıɔe Congal. Ocuṙ a luċt ın ṫaeıb ṙı ṫeaṙ ám ale, baṙ aıṙɔ-ṙıg Eṙenn, .ı. a aṙɔ-ċlanna Oılella Uluım, ocuṙ a ɔeġ-ċlanna ɔévla Ɔáıṙṙıne, ocuṙ a clann-maıcne cṙoɔa Conaıṙe, ocuṙ a ċaem-ċıneɔ

[r] *Olioll Olum.*—A aṙɔ ċlanna Oılella Uluım.—Olioll Olum was king of Munster about the year 237. He is the ancestor of the O'Briens, Mac Carthys, O'Donovans, O'Sullivans, O'Donohoes, and of almost all the distinguished families of Munster, of Milesian descent. Of all his descendants the O'Donovans are the senior, being descended from Daire Cearb, the second son of Olioll Flannbeg, king of Munster, and senior representative of Olioll Olum, while the Mac Carthys, and all the other families of the Eugenian line, are descended from Lughaidh, the third son of the same king. The descendants of Eochaidh, his eldest son, became extinct in Crimthann Mor Mac Fidaigh, one of the most celebrated of the Irish Monarchs, who began his reign about the year of our Lord 366.—See O'Flaherty's Ogygia, Part III. c. 81. See also Note G, at the end of this volume.

[s] *Race of Dairfhine.*—Ɔeġ-ċlanna ɔevla Ɔaıṙṙıne. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flyn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, Pedigree of O'Driscol.

[t] *Conairè.*—Clann-ṁaıcne cṙoɔa Conaıṙe.—These were the descendants of Conairè II., who was monarch of Ireland

"Arise, arise, O youths," said the monarch, "quickly and unanimously, firmly and prudently, vigorously and fearlessly, to meet this attack of the Ultonians and foreigners; so that the evening of the reign and the destruction of the dominion of the Ultonians and foreigners shall be brought about, who are on this occasion joined and implicated in this iniquitous insurrection of Congal against you; and so that the battle reparations, which Congal so loudly demands, may be the battle in which his own final destruction shall be wrought; for a furious, enraged bull is not entitled to protection, nor a man with the daring deeds of a demon to forgiveness, unless, indeed, he is purified by repentance; (for even though the beloved nursling of my heart, Congal, should be slain, his sorrow and regret *for his crimes* would make me lighter, and his anguish *for past offences* would render my wounded heart calmer). And you, men of the south," said the monarch of Erin, "you high descendants of Olioll Olum[r], you good and valiant race of Dairfhine[s], you brave progeny of Conairè[t], you fair, protecting offspring of Cathair[u], and you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, "they obtained settlements among the Picts either by an alliance or by the sword;" but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corca-Bhaiscinn, now the baronies of Moyarta and Clonderalaw, in the south-west of the county of Clare, in all which the descendants of this monarch, Conairè, were then settled. The families then settled in these territories were a few centuries afterwards dispossessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corca Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conairè, at the Anglo-Norman Invasion of Ireland.

[u] *Protecting offspring of Cathair.*—Caemċine coṙnaṁaċ Caṫaíṙ.—These were the

ċaem-ċineḋ corṁaiċ Caṫaíṙ, ocuṙ a ṁoṙ-Leaṫ maiḋmeċ Moga co coiṫcenn aṙċena, cuiṁníġiḋ-ṙi ḋo Conġal na ġoiṙṫ-bṙiaṫṙa ġeṙa, ġlám-aiṫiṙeċa ġeoin ḋo ṙaiḋiuṙṫaṙ ṙiḃ. Ġaił ċon aṙ oṫṙaċ a aił aṙ laeċ-ḟoiṙṁiḃ Laiġen. Ṫaṙṙ cuiṙc ḋ'á ṫaeḃ, a aiṫeṙc ṙe h-Oṙṙaiġiḃ. Ḋṙuiḋe aṙ ḋaiṙṙṫiġ aḋṙubaḋ aṙ ḋeġ-ṙluaġaiḃ Ḋeṙmuṁan. Ocuṙ a luċṫ in ṫaeiḃ-ṙi cuaiḋ, ḋin, ḃaṙ aiṙḋ-ṙiġ Ḗṙenn, ní luġa iṙ cuiṁniġṫi ḋia ḃaṙ cuṙaḋaiḃ-ṙi ḋo Chonġal na ciuġ-ḃaṙaṁla ṫṙoma, ṫaiṁṙemaċa ṫaṙcaṙail cuc aṙ ḃaṙ cuaṫaiḃ: Uṫh ḃó ḃṙuiṫi ḋo ḃiuṙ a ḃaṙamail ḋo caṫ-ḃuiḋniḃ cṙoḋa cneaṙ-ṙoillṙi Cṙuaċna ocuṙ Connaċṫ. Ḟal ṙiṁḋ-ċuill ṙe ṙiṙu, ṙuiġliṙ ṙe cuaṫaiḃ ṫṙoma, ṫaiṙcḋeċa, ṫṙebaiṙe Teṁṙa, ocuṙ ṫlaċṫ Miḋe. Cid iaṫ m'amaiṙ ocuṙ mo ḋeoṙaiḋ-ṙi ṙóṙ, aṙ ḟlaiṫ ṙiṙénaċ Foḋla, ni luġa iṙleaġaḋ ḋ'a laeċṙaḋaiḃ inṫamail ainmeċ, aiṫiṙech, ecṙaiḋi Chonġail aṙ a cuṙaḋaiḃ, .i. caeṙ aṙ ġeimiun, ḋo ṙaiḋiuṙṫaṙ ṙiu. Comḋ aiṙe ṙin, cluimiḋ ocuṙ cuiṁniġ-ṙi mo ṫecuṙca tiġeṙnaiṙ, ocuṙ

descendants of Cathaoir Mor, monarch of Ireland, of the Lagenian race, about the year 174. (See Ogygia, Part III. c. 59.) He is the ancestor of all the distinguished Irish families of Leinster (with the exception of O'More, O'Nolan, and Fitzpatrick of Ossory), as of Mac Murrogh, now Kavanagh, O'Dempsey of Clanmaliere, O'Conor Faly, O'Dunn of Dooregan, O'Toole, O'Byrne, &c.

[v] *Leath Mhogha.*—Moṙ-Leaṫ maiḋmeċ Moġa—Leath-Mogha, i. e. Mogha's half, is the name of the southern half of Ireland, so called from Mogha Nuadhat (the father of Olioll Olum mentioned in Note [k]), who was king of it. For a description of the boundary between Leath-Mogha the southern, and Leath Cuinn, the northern half of Ireland, see Circuit of Muircheartach Mac Neill, *note on line* 128, pp. 44, 45.

[w] *Ossorians.* — Oṙṙaiġiḃ. — The ancient principality of Ossory was coextensive with the present diocese of Ossory. It comprised the entire of the present county of Kilkenny and the barony of Upper Ossory, in the Queen's County, excepting some very small portions not necessary to be specified in this place. It has been from the dawn of history one of the most celebrated territories in Ireland, and its chiefs were considered so distinguished and of such high rank, that the monarchs of Ireland did not think themselves above marrying their daughters. The hero of this tale and his brother Maelcobha, had both wives out of this territory.

you great and triumphant inhabitants of Leath Mhogha[v] in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. 'A hound's valour over ordure' is his insult to the heroic troops of Leinster; 'the belly of a pig to its side' his saying to the Ossorians[w]; 'stares on the oak'[x] he likens unto the noble hosts of Desmond[y]! And you, men of the north," said the monarch of Erin, "your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: 'a cow's udder boiled in water' he compares to the bright-skinned valiant bands of Cruachan[z] and Connaught. 'A hedge of white hazel before men' he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover," said the upright king of Fodhla [Ireland], "their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. 'Caer ar geimiun'[a] he calls them. Wherefore hear and remember my exhortation of a lord, and my command of

[x] *Stares on the oak.*—The stare or starling, called by the Irish ꝺꝛuıꝺ, is a very timid and unwarlike bird.

[y] *The noble hosts of Desmond.*—Ꝺeꝛṁu-ṁaın, *Desmond*, at this time comprised the south half of Munster, being divided from Thomond by a line drawn from Brandon Hill, in Kerry, to Lismore and Dungarvan, in the county of Waterford; but in later ages Desmond comprised only Mac Carthy More's country.

[z] *Cruachan.*—Cꝛuachna, Gen. of Cꝛuacha, or Cꝛuachaın, the name of the ancient palace of the kings of Connaught. It is now called Rathcroghan, and is situated nearly midway between Tulsk and Belanagare, in the county of Roscommon, and the ruins of several forts, and of an extensive Pagan burial ground, called *Roilig na Riogh*, i. e. the cemetery of the kings, are still to be seen at the place.—See Ordnance Map of the parishes of Ogulla and Kilcorkey, on which the present remains at Rathcroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as hardier and more warlike than the natives of Munster, Connaught, or Leinster, and would not hesitate, even at this day, to call them soft fellows, not fit for war or hardship.

[a] *Caer ar geimiun;* it has been thought better to leave this phrase untranslated.

ocur m'ḟorconġar airiġ ocur airḋ-riġ oirb-ri; .i. nar ub riblach, rul-radarcach, roḋibrech rib i culaib in caṫa umaib ar cać n-airḋ, acṫ ġur ob croda cenn-troma, comrem bar curaiḋ do ċornam na caṫ-laiṫrec; ġur ob tenna, troma, taṫ-ġreamannaċa tuimḋe bar tren-fear re tenntaib trom-ṫalman, ocur ġor ba luaṫa, leiḋmiġ, leḋarṫaiġ lama bar laeċraiḋe i comneart bar colġ, ocur bar craiṙech, ocur bar caṫh-rciaṫ; ocur na h-eirġeaḋ uaib d'innraigiḋ na h-imrearna acṫ cać aen rir a h-ércaiḋ a hinḋraigiḋ. Uair ba taeb re tollairbe do ṫigearna taeb re ferġlonnaib bar rir-laeċ-ri, mun ub comḋicra bar curaiḋ co laṫair da luaṫ-ċornam: ocur maḋ comḋicra cetraḋa bar tren-fear, tabraiḋ in tachar ra co talċar, tul-borb, tarb-riḋiġṫi, trer-leiḋmech, mar a tachar 'gá tarrngairre duib o aimrir bar n-uaral-bratharr, .i. na retlainne riġ-roillri, ocur na leiġi logmaire, ocur na craiḃi cellḋi, corr-rianta, coimḋeta a criṙlach derċach, deirġréiḋech derḃ-ġlanruine na diaḋachta, .i. Colum Cille, mac fellmiḋa rir-uġḋarta Feḋlimiḋ, a fine Neill Nai-ġiallaiġ; ġor ub ar aiṫrir na h-irlabra rin do oirḋaiġ in t-uġḋar na ferba filed ra, manḋ rón ocur na breaṫ-focla briatharr:

Tabraiḋ in caṫ co calma,
itir riġ ir riġ-damna,
fraintear ar fluaġ Ulaḋ án;
buḋ cuman leo a n-imarḃaiġ.
Tabraiḋ in caṫ co calma,
itir riġ ir riġ-damna;

ġabar

[b] *Columbkille, the son of Feidhlimidh.*— For the relationship between the monarch Domhnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munitio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domhnall, about ten years previous to this of Magh Rath.— *Colgan Trias Thaum.* p. 349. The Irish generals were accustomed to tell their

of a prince and monarch to you, namely, be not found loitering, gaping around, and unsteady in the rear of the battle; but let the conduct of your heroes be brave and headstrong to maintain the field of battle; let the feet of your mighty men be firm, solid, cemented, and immoveable on the earth, and let the hands of your champions be quick, expert, and wounding in using your swords, lances, and warlike shields, and let none of you go into the conflict except one who longs to approach it; for it would be trusting to shadows in a prince to trust to the exertions of your heroes unless they were all equally anxious to rush to the scene of action to defend him. And if the minds of your mighty men be equally anxious, fight this battle firmly, fiercely, furiously, and obstinately, for this battle is foretold to you since the time of your noble relative, viz., the royal bright star, the precious gem, the wise, self-denying, meek, divine branch who was in the charitable, discreet yoke of the pure mysteries of the Divinity, namely, Columbkille, the good and learned son of Fedhlimidh[b], of the race of Niall of the Nine Hostages." To record this speech the author composed these poetic words:

"Fight the battle bravely,
Both king and prince;
Let the noble host of Ulster be defeated;
They shall remember their emulation.
Fight the battle bravely,
Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

Gabar doib co taeṫrat ann,
in da Congal im Domnall.
Domnall breac, mac Eachach áin,
ocus Congal, mac Scannlain,
Aed ir Congal meic Eachach,
ocus Suibne graer-breṫach.
Co tí dith Bretan co brath,
ocus dit Saxan graer-gnaṫ,
co na pia fear beṫad rair
d'Ulltaib uaib na d'allmarchaib.
Cret fa tancatar o tig,
maicne Eachach a h-Albain?
ropad lor doib Congal ciar,
ar ulc ocus ar anriar.
Fégaid lib Congal Cuailgi,
og na circe clúm-ruaidi,
cred fil ecuppu etir,
ir og in ġeóid gel-eitig?
Ir bec d'feoil
itir uig circe ir uig geoid;
mairg do mill Erind uile,
tre imrearain aen uige!
Targad lán fect n-dabac n-dron
d'uiġib géd in aen inad,

ocus

[c] *Congal of Cuailgne.*—Congal Cuailgne.—Cuailgne is the name of a very celebrated mountainous district in the now county of Louth, lying between Dundalk and Newry. Congal is called of this place not because he was the possessor of it, but because it originally belonged to the province of Ulster, of *all* which his ancestors had been kings. The ancient Ulster, as we learn from the best authorities, extended southwards as far as Inver Colpa, the ancient name of the mouth of the

Let them be pressed till there fall
The two Congals together with Domhnall.
Domhnall Breac, the son of noble Eochaidh,
And Congal, son of Scannlan,
Aedh and Congal, the sons of Eochaidh,
And Suibhne the just-judging.
Until eternal destruction to Britain come,
And the destruction of the ever-noble Saxons,
So that not one man shall go eastwards from you
Of the Ultonians or of the foreigners.
Why have they left their home,
The sons of Eochaidh from Alba?
It was enough for them that Congal the black
Should be in evil and insubordination.
Behold ye *the conduct of* Congal of Cuailgne[c]!
What is the difference at all between
The egg of the red-feathered hen,
And the egg of the white-winged goose?
There is little difference of meat
Between the hen egg and the goose egg;
Alas for him who destroyed all Erin
For a dispute about one egg!
The full of seven strong vats was offered
Of goose eggs together,

And

River Boyne, and comprised not only the mountains of Cuailgne, now correctly called in Irish Cuailghe, and Anglicised Cooley, but the entire of the county of Louth, which now belongs to Leinster. At this time, however, Congal was only king of Ulidia, and possessed no part of this mountainous district, for it then formed a portion of the territory of Oirgial, Anglicè Oriel and Uriel, which belonged to Maelodhar Macha. It was wrested from the Clanna Rudhraighe so early as the year of Christ 332.

ocur ag oir imaille,
ar uachtar caċa daibċe.
Tairgara do Congal Claen,
in tan ro bi ag Dun na naem,
bennaċt fear n-Erend uile,
ba momor in t-íc aen uige.
Tairgad do each do caċ graig,
ocur bó da caċ ṫánaid,
uingi d'or i cind caċ lir.
o Drobair co Dui-binir.
Tairgad dó aball caċ lir,
ocur droigean gan eirlir,
ocur gardha,—mor in greim,—
in caċ aen baile a n-Erind.
Tairgad rigi n-Erenn dó,
do Congal Claen, géar ba ró,
mo beṫ-ri, gér mor in ail,
im airdrig uile ar Ulltaib.
A edail fén re bliadain,
do-rum a h-Erinn iaṫ-glain,
m'edail-ri a h-Ulltaib, gan on,
a ṫabairt for do Congal.
Tairgad m'each ir m'eirread dó,
do Chongal Claen, ger ba ró,

dul

[d] *I offered.*—Tairgara, is the ancient form of the pret. first person sing. indic. mood of the verb now written tairgim, in the present tense, ind. active.

[e] *Dun na naemh.*—"Fortress of the saints." This is but a poetical name for Domhnall's own palace, where he had the principal saints of Ireland assembled.

[f] *Fort*, lir.—*Lis*, an earthen fort, is an old word still used to denote the entrenchments which the ancient Irish formed for defence around their houses.

And an egg of gold along with them
On the top of each vat.
I offered to Congal Claen[d],
When he was at Dun na naemh[e],
The blessing of the men of Erin all,
It was a great mulct for one egg.
There was offered him a steed from every stud,
And a cow out of every herd,
An ounce of gold for every fort[f],
From Drobhais[g] to Duibh-inis[h].
There was offered him an apple-tree in every fort,
And a sloe-tree, without fail,
And a garden,—great the grant,—
In every townland in Erin.
The sovereignty of Erin was *even* offered
To Congal Claen, though it was too much,
And that I should be, though great the disgrace,
Sovereign over all Ulster *only*.
His own profits for a year
*Raised* from fair-surfaced Erin,
*And* my profits out of Ulster, without diminution,
Were to be given moreover to Congal.
My steed and battle-dress were offered
To Congal Claen, though it was too much,

And

[g] *Drobhais.*—Dроbaiр, now Drowis, a river which flows out of Lough Melvin, in the north-west of the county of Leitrim, and falls into the bay of Donegal, at Bundrowis, on the confines of the counties of Leitrim and Donegal.

[h] *Duibh-inis.*—Duiб-inиp, i. e. Black Island, a name generally Anglicised *Dinish.* There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the River Drowis.

Dul dom' dhuim-ri for m'each,
i fiadnaisi allmharach.
Tarngad do Congal na crech,
icc anbail ina einech;
tarngad dó a ní a deisead fein,
d'ór is d'airget, na óig-péis.
Tarngad na tri trica,
doneoch fo b'fearr im Temraig,
ocus sciath fis nar gab cath,
do Congal, do tuis Temrach,
tuath cach tire caithed de,
ocus baili cach tuaithe.
Tarngad flead, ba mor in ail,
do Chongal Claen, a Temraig,
gan neach da denum, miad n-gal,
acht mad fig ocus figan,
gan neach d'a h-ól, monar n-dil,
acht mac mna no fir d'Ulltaib.
Tarngad ar m-bennacht fa feach,
itir laech ocus cleirech,
ar Congal Claen crithe in Scail,
ar sin uile do gabail.
Tarngad ar luigi fa feach,
itir laech ocus cleirech,
og tucad ar clar ille,
nach tar acht tria taisire.

O

[i] *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional stories of most parts of Ireland.

[j] *Crich an Scail.*—Crithe in Scail, the country of Scal, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed
In presence of the strangers[i].
There was offered to Congal of the plunders
A great reparation in his injury;
There was offered him whatever he himself should say,
Of gold, of silver, to his full demand.
There were offered the three eastern cantreds,
The best around Tara,
And a shield against which battle avails not,
To Congal, the prop of Tara,
A cantred in every territory should be his,
And a townland of every cantred.
There was offered a banquet,—great *to me* was the disgrace,—
To Congal Claen at Tara,
To prepare which there should be none *employed*,—what an honor!
But kings and queens only,
Of which none should partake—gracious deed—
But the son of an Ultonian man or woman.
Our blessing was offered respectively,
Both from the laity and clergy,
To Congal Claen of Crich an Scail[j],
For accepting of these offers.
Our oath was offered respectively,
Both from the laity and clergy,
That the egg brought him on the table
Was not for insult but affection.

As

have not as yet been able satisfactorily to determine. There is a remarkable valley, anciently called Gleann an Scail, near Slemmish, in the barony and county of Antrim; and it is probable that it formed a part of the territory here called Crich an Scail. See Book of Lismore in the Library of the Royal Irish Academy, fol. 224, *b*, *a*.

O náṙ gab-ruin riṅ uile,
uaim-ri a cinta in aen uige,
ni h-eicean dun fheagra fand
ni ar a eagla for tairigream.
O náṙ gab-ran rin ro fer,
tabraíd-ri dó a ní éuingeṙ,
dúine ni mebul in mod,
noca dlig demun dilgod.
Am goirtibe fa dó de,
am ailtre ocuṙ am aide ;
co trarcha dia a dá láim,
ar in tia do ní in écair,
Mo debaid ir Congail Claen
ir debaid ellti re laeg,
debaid mic ir a matar,
ir troid deri deairbrathar.
Mo gleó-ra ir Congail fá'n clad,
ir gleo mic ir a atar,
ir imarbad carat cain
ní ma tucad in cat rin.
Me ro ṫogaib Congal Claen,
ocuṙ a mac imraen,
do ṫogbuṙ Congal 'ṙ a mac,
inmain diar ċubaid, ċomnart.

Do

[k] *Foster-father.*—Stanihurst speaks as follows, in regard to the fidelity between foster-brethren, in Ireland, Lib. 1. p. 49 :— "You cannot find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother's milk; you may beat them to a mummy, you may put them upon the rack, you may burn them upon a gridiron, you may expose them to the most exquisite tortures that the cruelest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty." On this sub-

As he has not accepted of all these
From me in *reparation of* the crime of the one egg,—
We need not give a weak response,—
It was not through FEAR of him we offered *them*.
As he has not accepted of these, as is known,
Give you to him what he desires,
With us the mode *of giving it* is no treachery,
'A demon is not entitled to forgiveness.'
I am his foster-father[k] doubly, indeed,
I am his fosterer and tutor:
May God strike down both the hands
Of him who doth injustice.
My battle with Congal Claen[l]
Is the battle of a doe with her fawn,
The battle of a son and his mother,
And the fight of two brothers.
My conflict with Congal in the field
Is the conflict of a son and a father,
The dispute of kind friends
Is the thing about which that battle is given.
It is I that reared Congal Claen,
And his son in like manner,
I reared Congal and his son;
Dear to me are the noble, puissant pair.

From

ject the reader is also referred to the following authorities:

"Moris namque est patriæ, ut si qui nobilium infantem nutriunt, deinceps non minus genitoribus ejus in omnibus auxilium exquirat."—*Life of St. Codroe apud Colgan*, Acta SS. p. 496, c. 10.

"Solum vero alumnis et collectaneis, si quid habent vel amoris vel fidei illud habent."—*Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden's Ed. p. 745.

"Ita de singulari et mutuo affectûs vinculo inter nutricios et alumnos in Hibernîâ Giraldus Cambrensis in Topographia Hib. Dist. 3, c. 23, et alii passim scribunt."—*Colgan*, Acta SS. p. 503, Note 48.

[l] *Congal Claen.*—Mo ḋeḃaiḋ ıṙ Conḡail Claen.—This shows the extraordinary

Do glún Scannlain tolaib gal,
do thogbura in cur Congal,
do glun Chongail ga caem clú,
do thogbura fein Faeltú.
La na gabai uaim-ri rin,
a mic Scannlain Sciath-lethain,
ca bred beire, mor in mod,
orm-ra, maread, at aenor?
Gebara uait, mad mait lat;
tabair dam-ra, do dag mac,
do lam dít, ir do bean mait,
t'ingean ir do porc ro-glar.
Noca ber acht rind re rind;
bid me do teine timcill,
not gonra in gai dreman dub;
noco dlig deman dilgud.
Atai a t'aenar freach cach rig
'gom aimlear o thir do tir,
rod learraigiur tairir rin,
o'n lo rod n-uc do mathair.
A Laigne do'n let ri thear,
ticid co trén ir in trear,
cuimnigid Find mac Rora
don t-slog co med mear-gora.
A Chonnacta in comlainn cruaid,
cuimnigid Ulltu fri h-en-uair
cuimnigid Medb ir in cat,
ir Ailell mor, mac Magach.

A

affection the Irish had for their foster-children.

[1] *Finn, the son of Ross.*—Finn mac Rora.—He was a poet, and was king of Leinster. The celebrated Irish monarch Cathaoir Mor was the seventh in direct descent from him, thus, Cathaoir, the son of Feidhlim Firurglas, son of Cormac Gelta

From the knee of Scannlan of much valour
I took the hero Congal;
From the knee of Congal of fair fame
I myself took Faelchu *his son.*
When thou wouldst not accept of these from me,
O son of Broadshielded Scannlan,
What sentence dost thou pass,—*it is of* great moment,—
On me, from thyself alone, if so *be that thou wilt not accept my offers.*
*These* will I accept from thee if thou wilt;
Give me thy good son,
Thy hand from off thee, and thy good wife,
Thy daughter and thy very blue eye.
I will not give thee but spear for spear;
I will be thy surrounding fire;
The terrific black javelin shall wound thee;
'A demon is entitled to no forgiveness.'
Thou art singular beyond every king,
Planning my misfortune from country to country,
Notwithstanding that I reared thee
From the day thy mother bore thee.
Ye Lagenians from the southern quarter,
Come mightily into the conflict;
Remember Finn, the son of Ross[l],
To the host of many active deeds.
Ye Connacians of hard conflict,
Remember the Ultonians for one hour:
Remember Medhbh in the battle[m],
And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb, son of Mogh-Corb, son of Conchobhar Abhradhruadh, son of Finn File, son of Ros.—*Duald Mac Firbis, Geneal.* (MS. in the Royal Irish Academy) p. 472.

[m] *Remember Medhbh in the battle.*—Cum-

A Leth Moga berrur buaid,
crecaid Ulltu tria anbuain,
cuimnigid Cúrí na fecht,
ir maith oglach Erann.
A firu Midhe na marc,
ticfid co cruaid 'r a comrac,
cuimnigid Cairpre Niafer
ir Erc Find, mac Feidlimedh.
A chenel Eogain, mic Neill,
ir a Airgialla d'én-fréim,
brirfid beirnn fa bar comair,
tabraid bar feidm aen conair.
Luar in bar lamaib co m-blaid,
ocur maille in bar traigthib,
nar ab' céim riar na rair,
act céim forraid, fearamail.
A dheoradha, ir me bar cenn,
a amra aille Erenn,

a

nigid Medhb.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

n *Remember Curi.*—Cuimnigid Curi, i. e. Curoi Mac Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See Ogygia, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Conor's Dissertations, for some account of the famous people called the Ernaans of Munster.

o *Cairbre Niafer.*—Cairpre Niafer was king of Leinster, and cotemporary with Olioll and Meave, king and queen of

O Leth Mogha who *are wont to* gain the victory
Oppress the Ultonians with eagerness,
Remember Curi[n] of the spears,
And the chiefs of the youths of the Ernaans.
Ye men of Meath, of steeds,
Come vigorously into the conflict;
Remember Cairbre Niafer[o],
And Erc Finn, the son of Feidhlimidh[p].
Ye race of Eoghan, the son of Niall,
And ye Oirghialls of the same stock[q],
Break breaches before you,
Direct your prowess in one path.
Let there be rapidity in your hands of fame,
And slowness in your feet;
Let there be no step west or east,
But a firm, manly step.
Ye sojourners, I am your head,
Ye splendid soldiers of Erin[r],

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duald Mac Firbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, "not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain."

[p] *Erc Finn, the son of Feidhlimidh.*—Erc Finn, mac Feidlimid.—He was the grandson of Enna Cinnsellach, king of Leinster, in the fourth century, and ancestor of the Hy-Feilimedha or O'Murphys, who were settled at and around Tullow, in the now county of Carlow; but the Editor has not discovered any account of his hostility to the Ultonians.

[q] *Oirghialls of the same stock.*—A cenel Eogain mic Neill, ir a Airgialla d'enrrémin.—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

[r] *Ye splendid soldiers of Erin.*—A amra aille Erenn.—The word amar is used throughout the Irish Annals in the sense

a ċeiṫeṙnn menmnaċ co m-blaiḋ,
caṫ im ṙiġ Temṙaċ taḃṙaiḋ.

Iaṙ ṙin ṙo eṙġiḋaṙ uaiṙli ocuṙ aṙḋ-ṁaiṫi Ḗṙenn ṙé bṙoṙtuḋ na m-bṙiaṫaṙ ṙin, .i. caċ tṙiaṫ co n-a ṫinol, ocuṙ caċ cuiġeaḋach co n-a caṫh-ṙoċṙaiḋi. Is ḋe ṙin ṙo ṙuiḋiġiṫ a ṙloiġ, ocuṙ ṙo coṙaiġiṫ a cuṙaiḋ, ocuṙ ṙo teṙtaiġiṫ a tṙen-ṙiṙ, ocuṙ ṙo h-eḋiṫ a n-aiṙḋ-ṙiġṙaiḋ ḋ'á caṫḃaṙṙaiḃ cumḋaiġ, ocuṙ ḋ'il-ṙciaṫaiḃ imḋeaġla, ocuṙ ṙo noċtaiṫ a neaṙt-ċlaiḋme niam-ṙoillṙi a lamaiḃ a laeċ-ṙaiḋi; ṙo ṙġlann-beaṙtaiġiṫ a ṙceiṫh aṙ ġuaillib a n-ġaiṙceḋaċ; ṙo cliaṫ-ċomaṙḋaiġiṫ a cṙaiṙeċa comṙaic, ocuṙ a leabaṙ-ġaiṫh-lenna laiṫṙeċ, ġoṙ ba aiṙḃe aiġḃéil anṙata iaṫṙein etuṙṙu ocuṙ a n-eċtṙainn, ṙe h-innaṙba a n-eaṙcaṙat. Ocuṙ o ṙoḃṙat aṙmḋa, innilli, uṙlama, ṙa'n innuṙ ṙin, ṙo h-eaġṙaḋ aen caṫ aḋḃal, oṙcaṙḋa, inḋṙiġ ḋ'ṙeaṙaiḃ Ḗṙenn in aen iaḋ, ṙa ḋṙeiċ n-ḋelḃ-ḋiġṙaiṙ n-Ḍomnaill, maṙ ṙoṙġleṙ in t-uġḋaṙ:

Ḍo

of a hireling soldier, a mercenary; and it is used in the Leabhar Breac to translate the Latin *satellites*, as in the following passage: "Unitas Diaboli et satellitum ejus, &c., bale i m-bia oentu diabail ocuṙ a ḋṙoċ-amuṙ."—Fol. 24, *b*, *a*.

[s] *Ye highminded kernes.*—A ċeiṫeṙnn.—*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his Antiquities of Ireland, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry of Marleburgh *Turbiculi*, and by others *Turbarii;* that they fought with javelins tied with strings, with darts, and knives, called skeynes.

It is remarkable, that in this battle no mention is made of the *Gollowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the gallowglass from the early English settlers. His words are: "For Gall-ogla signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then *pedes gravis armaturæ*, and was

Ye highminded kernes[s] of fame,
Give battle around the king of Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets[t] and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances[u] and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall; as the author testifies:

"They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

[t] *Protecting helmets.*—Da catbarrad cumdaig.—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

[u] *Warlike lances.*—A crai echa comraic.—The ancient Irish weapon called crairead, was a lance with a long handle. It is curious that there is no mention of the battle-axe in this story. The Irish had battle-axes of steel in the time of Giraldus, but he says that they borrowed them from the Norwegians and Danes. The military weapons used by the Irish in the twelfth century are described by Giraldus Cambrensis as follows: Dist. III. c. 10.

"Tribus tamen utuntur armorum generibus, lanceis non longis et jaculis binis: in quibus et Basclensium mores sunt imitati. Securibus quoque amplis fabrili diligentia optimè chalybatis, quas a Norwagiensibus et Ostmannis sunt mutuati."

Ledwich says that the lance was sixteen feet or more in length.—See his Antiquities, Second Ed. p. 283.

Do ronratar aen cath dib,
itir rig-damna ocus rig,
ro iadrat amdabach sciath,
fa Domnall foraid, find-liath.

Ar sin ro erig triath buidnech Taillten, .i. Domnall, mac Aeda, fa tri i timcell in cata ar na corugad, d'firrugad a imell fa'n armdacht, ocus fa n-aicbéli, ocus do decain a n-deiriu fa dichracht, ocus fa deg-ghnimaigi, ocus do fertugad a doraig fa tige ocus fa trealmaigecht, uair is amlaid ro bui brollach borb-ger baub-laramain, boda in cata comdluta, comegair sin ar na toga do tren-fearaib Clann Conaill, ocus Eogain, ocus Airgiall, ocus ro innraig in t-aird-rig gur in maigin a m-boi Maeldoar Maca, co maithib Clann Colla fa cheas, ocus ba h-ead ro raid-eartar riu: dligthi-si dul tar cumgairi cath d'forrach Ulad, ocus d'innarba allmarach, uair nir chúin bar comaidchi-si fa'n crich do cornadar na Colla d'forba fir-dilis Ulad, o Glind Rige co bearramain, ocus o Ath in imairg co Find, ocus co Foithir, mar forgler in t-ugdar:

Fearann Airgiall, luaiter lind,
o Ath in imairg co Find,
o Glind Rige riar co re,
co bearramain a m-breifne.

Gor

[v] *Oirghialls.*—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

[w] *Ath an Imairg,*—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

[x] *Finn.*—Siar co Find,—i. e. from Ath an Imairg westwards, to the River Finn, which falls into the Mourne at the town

"They made one battalion of them,
Both princes and kings,
They closed in a circle of shields,
Around the firm, fair grey Domhnall."

Then the populous lord of Taillteann, Domhnall, the son of Aedh, arose and walked thrice around the army when drawn up into battle array, to examine whether its border was well armed and terrible; to see whether the rear was diligent and prepared for valiant deeds; to examine whether the van was in thick array and well accoutred. For the fierce, sharp, fiery, terrible breast of that well-set and well-arranged battalion was composed of mighty men selected out of the Cinel-Conaill, Cinel-Eoghain, and Oirghialls[v]; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: "It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River* Finn, and to Foithir;" as the author testifies:

"The land of Airghiall, let it be mentioned by us,
*Extended* from Ath an Imairg[w] to the Finn[x],
*And* from Glinn Righe[y] westwards directly,
To Bearramain in Breifnè[z].

Until

of Lifford, in the present county of Donegal.

[y] *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circuit of Muircheartach, p. 31. It is on the confines of the counties of Down and Armagh, and the Danes' Cast, which was the boundary between Ulidia and Oirghialla (see note [v], *supra*), extends close to it.

[z] *Bearramain in Breifne*, in the now county of Cavan. There is another celebrated place of the name on the coast of Kerry, six miles westwards of Tralee.

Gor corain Muirceartaċ mear
re clainn na Colla cneir-gel,
o Glinn Con, ruaċar na creach,
co h-Ualraig, Daire dairbrech.

Ro gellrat garraiḋ, gnim-arnaiḋ, glan-armaċ Clann Colla, comad iat bud airigid aig d'fearaib Erenn, ocus ma dá comraiced Congal ocus Maelodar Maċa, con ciuċlairtíḋ Congal da n-ana re h-imbualaḋ; ocus muna ana, bid innarcda ingabala d'á éiri. Ba failid in flaiṫ do na fregarṫaiḃ sin, ocus ro imo a aġaiḋ ar airḋ-rigraiḋ Ailiġ, .i. ar Crunnmael, mac Suibne, co codnaċaib clann oirḋnigi Eogain ime, ocus ba h-ead ro raidiurtar riu: Cia dána cuibdi claen-breṫa Congail do corc, na uaill-briaṫra Ulad d'irliugad, na do comdirgiud Clann Conaill ar forbairib forḟéicni, ináḋ airḋ-rigraiḋ Ailiġ? uair ni h-eanna aen laime, ocus ni h-aicme aen aṫar, ocus ni h-iarrma aen ṁáṫar, na aen alta, na aen tairḃearta, da caṫ-ċineḋ comċeneoil ar fean-ainminugad floindti d'fearaib Erenn, aċt sinne ocus sib-si, mar forgler in t-úġdar:

Eogan

[a] *Until the vigorous Muircheartach wrested.* —Gor corain Muirċeartach mear.— This was Muircheartach More Mac Earca, head of the Cinel-Eoghain race, and monarch of Ireland from the year 513 to 533.

[b] *Glenn Con.* —Gleann Con.— This would appear to be the glen now called Glen-Con-Kane, and situated in the parish of Ballynascreen, barony of Loughinsholin, and county of Derry. The village of Draperstown Cross is in it.

[c] *To Ualraig, at the oak-bearing Derry.* —Co h-Ualraig Daire dairbreach,— i.e. the place originally called Doire Chalgaig, mic Airemuin (Book of Fenagh, MS., fol. 47, *b*), now the city of Londonderry. It appears from Irish history that the descendants of the Collas possessed a considerable portion of the present county of Londonderry, till they were dispossesed by Muirchertach Mor Mac Erca, the Hector of the Cinel-Eoghain. But after this period the Cinel-Eoghain encroached to a great extent upon the country of the Oirghialla or Clann Colla, who, in their turn, encroached still further upon the Ulidians or Clanna Rudhraighe.

[d] *Crunnmael, the son of Suibhne,*—i. e.

Until the vigorous Muircheartach[a] wrested,
From the descendants of the fair-skinned Collas,
*The tract extending* from Glen Con[b] *in* a battle of plunders
To Ualraig at the oak-bearing Derry[c]."

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maelodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crunnmael, the son of Suibhne[d], with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes[e] of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

[e] *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melancholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baċ Eoġan, mac Neill,
Re deoraiḃ,—ba maiṫ a ṁaoin,—
Tre ecc Chonaill na g-cleaṙg-chruaiḋ,
Go b-fuil a uaiġ a n-Uiṙce ċaoin."

By which it appears that Eoghan was buried at *Uisce chaoin*, now Eskaheen, in Inishowen, not far from the city of Derry.

Eogan ir Conall, cen crad,
diar coimmeara, cáid, comlán,
d'én-fecht fo comperd, miad n-gal,
ocus d'aen-tairbeart fucad.

Comid aire sin ir inann feidm ocus fagbala, faire ocus forbaidecht, buaid ocus báig, ocus brátairsi, fo fagradar ar n-aitrecha againd, .i. Eogan óirdnigi, ocus Conall cornamach, mar forgler in t-ugdar:

Inand briathar doib 'gá tig,
o ré Padraic ir Cairnig,
na dá m-bratair, gruad fri gruaid,
inand buaid, inand dimbuaid.

Ocus din fór, ni uil d'forécin aird-rige na do thréidib tigernair ag in da cat-airecht comcéneoil fri ar a céli, act máad saerfluaiged rochair, ocus comergi catha i combaig in airechta uaind 'ga teigema in tigernus; no ar a n-uirmera in aird-rige; ocus cid erideinn and, ir eicean comtuarustal cinnti o cách d'a céli tar a cenn sin, mar forgler in t-ugdar:

In tan bus rig Rig Oilig
ar slog Conaill ced-guinig,
dligid tuarustal cach ain,
ó tá bruigaid co h-aird-rig.
In tan bus rig Rig Conaill
ar slog Eogain gan doidainig,

dligid

[f] *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cataract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class H. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

"Eoghan and Conall, without doubt,
Two of equal estimation, pure, perfect,
Were conceived together,—honourable deed,—
And at one birth were born.

"Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies:

"The same blessing[f] to them at their house,
Since the time of Patrick and Cairnech,
To the two brothers, cheek to cheek, *is left*,
And the same success and ill-success.

"And moreover, these two warlike tribes of the same race have no monarchical controul or lordly ascendency over each other, save only that the party who happens to possess the lordship or the monarchy should receive auxiliary forces, and a rising out for battle *from the other;* and notwithstanding this, they are bound to give each other an equal fixed stipend, as the author testifies:

"When the king of Ailech is king[g]
Over the race of Conall the warlike,
He is bound to give a stipend to all,
From the brughaidh [farmer] to the arch-chief.
When a king of the race of Conall is king
Over the race of Eoghan, without opposition,
He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *Misach Cairnigh*, which would ensure them success in all the battles fought for a just cause.

[g] *When the king of Ailech is king.*—For an account of the regulations here referred to, see the Leabhar na g-Ceart, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

Dligid in cedna dib-fin,
o bur aird-rig h-e uairdib.
Ni dlig éécdar dib malle,
dar a énn fin d'á ceile,
acht fluaiged fe feim fada,
ir comerg cruad cada.

Ba h-ead imro fuigli ocus fregarda na h-Eogan-élaindi ar h-ua n-Ainmirech, co n-gebdír cutruma fe cáć cuiged d'ard-cuicedaib Erend do congbail cleći, ocus do cornum cať-laidfeć, ocus cid iat ard-maide Erenn uile do impobad ar h-ua n-Ainmireć ar aen fe h-Ulltaib ocus fe h-allmarćaib, co nać berdir a brogha d'ugra na d'foirfeicen imarcaid uad-rom na uaidib-fium, acht a m-berad Congal ar a éairdine, no cać do óm-áirleach a éeli ar laćair in láide fin.

Ba failid in flaid do na fuiglib fin, ocus fo imdta uaidib co cať cornamać Conaill, ocus ba h-ead fo faidearfar fiu: ir dicra, ocus ir dudraćtaige dligdíre cinned ar éach, ima cać cať-airećt comćeneoil d'ár tecaircera gur trarta; uair ir d'á bar cined bar cenn, ocus ir d'á bar n-airećt bar n-aird-rig, ocus ir agaib fo fagad forlamur flaća fear Fuimid, imund fon ocus imćongbail ećta, ocus enig, ocus engnuma na h-Erenn, mar forgler imrce Neill Nai-giallaig:

Mo flaid do Conall ced calg,
mo gairced d' Eogan airm-dearg,
mo crića do Chairbri éain,
m'amairi d' Enna imiain.

Ocus

[h] *Cairbre.*—Cairbri, or Cairbri, was the third son of Niall of the Nine Hostages, and ancestor of the Cinel-Cairbre, who were settled in the north of the present county of Longford, where the mountain Sliabh Cairbre still retains his name; and also in the territory of Carbury, in the north of the county of Sligo.—See Tripart.

He is bound to give them the same,
As he is monarch over them.
They are not entitled on either side
Beyond this from each other,
Except *to furnish* forces to maintain a prosperous reign,
And a hard rising out for battle."

The speech and reply of the race of Eoghan to the grandson of Ainmire was, that they would do as much as any one province of the great provinces to sustain the front and maintain the field of battle, and that even though the arch-chieftains of all Erin should turn against the grandson of Ainmire, together with the Ultonians and foreigners, they would not carry off any advantage of battle or force from him nor from them, except what Congal would effect through friendship, or from both sides slaughtering each other on that day.

The king was joyful for these responses, and he turned away from them to the defending battalions of the race of Conall, and said to them, "You are bound to surpass all more zealously and more diligently than any other warlike hosts of our relatives whom we have as yet exhorted, because your head is of your tribe, and your monarch is one of your own assembly, and to you has been bequeathed the supremacy over the men of the West, which is the same as the maintaining of the achievements, hospitality, and valour of Erin; as the words of Niall of the Nine Hostages testify:

"My lordship *I bequeath* to Conall of the hundred swords,
My chivalry to Eoghan of red weapons,
My territories to the comely Cairbre[h],
My foresight to the beloved Enna[i].

And

Life of St. Patrick, Part II. c. 113, Ogygia, Part III. c. 85.

[i] *Enna* was the youngest son of king Niall. His descendants were settled in

Ocur dín ir oirb-ri furailter, ocur in bur leit leagar, cuingidecht cacha cat-laithech do congbail, uair ir ib-ri tuirti tenna, troma, trena, tuimde, turcbala tamnaigti, ocur tarb-fedigti trear-laithech in talman; uair ir iat craideta bar curad, ocur cetrada bar catmiled, ocur fregartha bar firlaech fir-laithecha fotaigti buirbi, ocur baig, ocur brath-merdacht in beatha, mar forgler in t-ugdar:

Conall fe cortad catha,
fe fechtgi feim rig-flatha,
buirbe, icht, ir engnum oll,
gart, gairgi, ir cruar a Conoll.

Ocur dín ir fe fine cacha fir agaib-ri airrdena na n-atharda d'aithrir, ocur d'fír-adrad, .i. a cro do cornam, ocur a comarbur do congbail, ocur duchur gan dilriugad; ocur dín ir do comarbur Conaill Gulban, or genribair, Eriu co n-a h-urrannaib, ocur ni dligtire a dilriugad; ocur ir do comarbur in Chonaill cedna rin airechur echta, ocur enig, ocur engnuma na h-Erenn do coimet, ocur do congbail, ocur do cuimniugad a cluarraib ocur a craidedaib bar catmiled; comid iat rin na fechta ocur na ro-ducura ro fágadar bar n-aithecha agaib ar flicht bar fen-athar, o floindter bar saer tuatha, .i. Conall glonn-mer, gaitlennach, glac-láidir, garb-freagartach Gulban. Acht cena, ro rad tuba, ocur ro rad tainremad da bar tuathaib, da mad torraib ro tuited clot-gnima Conaill gan congbáil, uair ba h-é-ride féigi forneartmar fine neart-claindi Neill, mar forgler in t-ugdar:

Conall mac Neill, mic Echach,
cuingid cruaid, calma, creachach,

ni

Tir-Enda, a territory containing thirty-quarters of land, in the present county of Donegal, lying between Lough Foyle and Lough Swilly, and in the territory of Cinel-Enda, near the hill of Uisneach, in Westmeath.

"And, therefore, it is of you it is demanded, and to your charge it is left, to maintain the leadership of every battle field; for you are the strong, heavy, mighty, immoveable pillars and battle props of the land, because the hearts of your heroes, the minds of your warriors, the responses of your good champions, are the true basis and support of the fierceness, valour, and vigour of the world; as the author testifies:

"Conall *is distinguished* for supporting the battle
For the justice of the reign of a royal prince;
Fierceness, clemency, and great valour,
Liberality, venom, and hardiness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies:

"Conall, son of Niall, son of Eochaidh,
A hardy, brave, plundering hero;

There

ni boi do rá-ċlaind ag Niall
commaiṫ Conaill na a ċompial.

Comid cuimnigṫi ceneoil airdrig Erenn comice sin.

Cid cia lar ar forbann innsi in airdrig, do feargaigedh fear togda, tul-borb, tuaiscertaċ, a tuaiscert caṫa cornamaig Conaill, re brosnud briathar, ocus re tecarcaib tigernair in ard-flaṫa h-uí Ainmireċ, .i. Conall, mac Baedain, mic Ninnedha, o Thulaig Daṫi, ocus ó ṫrachṫ-fortaib Torraigi in tuaiscirt; uair nir lith leisein a laidiud, ocus nir mian a mor-grésaċt; ocus ro deirig a dub-gai n-dibraiceṫi, gusna aṫcúsin uiċar co h-ainfergach, ancellidi, ar h-ua n-Ainmirech. Ro ṫincartar triur togaidi, triaṫ-airech, á cert-lar caṫa cornumaig Conaill, ar inċaib in airdrig eitir é ocus in t-uiċar, .i. Maine, ocus Enna, ocus Airnelach, ocus ro togbadar tri leaṫan sceith lan-mora i fiadnaisi na flaṫa for eitir e ocus in t-uiċar; aċt ċena do ċuaid cert-ga Conaill trer na tri sciaṫaib druim ar druim, ocus trer in n-deirg n-druimnig diogainn, .i. or-sciaṫ oirrig in airdrig co n-deċaid in daigeri dibraicthe, dar brogad a bibairci, i tul-muing in talman, itir da traigid airdrig Erenn.

Durran naċ at bruinne do bean, ocus naċ trén craidi ro clanntar, ar Conall; uair, dá mad ead, ni aithirrigṫear conaċu catha mar tren-fearaib in tuaiscirt, uair ni dluig ocus ni dligid

i *Baedan, who was the son of Ninnidh.*— Baedan, Mac Ninnedha, the father of this Conall, was monarch of Ireland for one year, A. D. 571.

k *Tulach Dathi*, is probably the place now called Tullagh-O'Begly, situated in the N. W. of the Barony of Kilmacrenan, in the Co. of Donegal, opposite Tory Island.

l *Black-darting javelin.*—Dub-gai diubraiċte. — The gai or *dart* referred to throughout this battle was the jaculum mentioned by Giraldus Cambrensis, in Dist. III. c. 10, where he says that the Irish had three kinds of weapons, viz., short lances, two darts, and broad axes. Ledwich says (Antiq. second ed. p. 283), that "the jaculum or dart is translated javelin, and described to be an half pike, five feet

There was not *one* of the great sons of Niall
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Ainmire, namely, Conall, the son of Baedan, who was the son of Ninnidh[j], from Tulach Dathi[k], and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin[l], and sent a shot spitefully and rashly at the grandson of Ainmire[m]. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airnelach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnech[n], i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north;

and an half long."

[m] *Grandson of Ainmire.* — Ua Ainmiṫech is translated Nepos Ainmirech by Adamnan, Life of Columba, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Ainmire" throughout.

[n] *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the Tale of Deirdre, in the Transactions of the Gælic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

dligid duit-siu clann Conaill do laidiud, na do luaig-greasacht, acht muna faicthea, ocus muna airigthea laige 'na lonn-gnimaib se bruinnib a m-bidbad. Ocus atbert na briathra sa ann :

Ni dlig deg-sluag d'ur-gresacht
Do triathaib ir táinsemad,
A laidiud, a luathgresacht,
Orru mine h-airigthea
A ndícsacht se h-innraigid.
Cath Conaill ir comdicra
Re cornum cath-laithech ;
Ced gresacht a curad-san
A fesg fein, a feasamlacht,
A luind 'r a laidiredt,
A crodacht 'r a cobraidecht,
A saire 'r a reitrigi,
A necht rigda ro-gurmar
'Ga m-brortad co bidbadaib.
Brortad fór da fernaib-sim
Aigthi orro a n-ercarat,
Slega saena ar saengabail,
I lamaib a laech bidbad,
Ic saicill a sritheolma,

A

[n] *It is not lawful to exhort a brave host.*— This is the kind of composition called Rithlearg. It is a species of irregular extemporaneous rhapsody.

Poems of this description are generally put into the mouths of Druids while under the influence of inspiration, or of heroes while under great excitement, as in the present instance. Many curious examples of this kind of metre are to be met with in the ancient Irish historical tale called Forbais Droma Damhghaire, preserved in the Book of Lismore. It is curious to observe the effect which the writer of this tale wishes to produce in this place. He introduces Conall, the son of a king, the mightiest of the mighty, and the bravest of the brave, as actually attempting to

north; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

"It is not lawful to exhort a brave host[n]:
On chieftains it is a reflection
To be urged on, or exhorted,
Unless in them thou hadst observed
Irresolution in making the onset.
The battalion of Conall is resolute
To maintain the field of battle;
The first thing that rouses their heroes
Is their own anger, their manliness,
Their choler, their energy,
Their valour, and their firmness,
Their nobleness, their robustness,
Their regal ordinance of great valour
Setting them on against their enemies.
A further incitement to their men
*Is derived from* the faces of their enemies being turned on them,
Reclining lances being held
In the hands of their heroic foes,
Preparing to attack them!

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

A fher-ghéracht gnáthach-fum,—
De ni fetar fritailim
Orro re h-uair imrerna,—
A fuil fein 'gá fadbrannad.
Iar sin nocha fodaingse
Sil Setna re retrigi,
Feidm sin cacha raer-chimid
Acu re h-uair n-imlaidi.
Enna-clann re h-indraigid,
Doguinig re borb-airlech,
Caerthennaig re cath-lathair,
Aengusaig re h-urrclaigi,
Sil Fidraig re faebar-cler,
Sil Nindeda ag neart-brisiud,
Sil Setna re fonairtecht.

Ag

[o] *Clann Enna.*—Enna-clann, i. e. the race of Enna, the sixth son of Conall Gulban, ancestor of the Cinel Conaill. Their territory extended from the River Swilly to Barnismore and Sruthair, and eastwards to Fearnach, in the present county of Donegal.

[p] *Boghuinigh*,—i. e. the descendants of Enna Boghuine, the second son of Conall Gulban, who were settled in the present barony of Banagh, in the south-west of the county of Donegal, to which they gave name. This territory is described in the Book of Fenagh, fol. 47, p. *a*, col. *a*, as extending from the River Eidhnech, now the River Eany, which falls into the harbour of Inver, in the bay of Donegal, to the stream of Dobhar, which flows from the mountains.

O Enaic co Dobar dil
Siliur ar na garb-fleidib.

From Conaing, the third son of this Enna Boghuine, the O'Breslens, who are still numerous in Tirconnell, are descended. They inhabited originally the territory of Fanaid, but were driven thence, by consent of O'Donnell, in the fourteenth century, and a branch of the Mac Sweenys, who came from Scotland, was established in their place; after which, as we are informed by Duald Mac Firbis, O'Breslen became a Brehon to Maguire of Fermanagh, which office his descendant retained till the year 1643.

[q] *Caerthannachs.*—Caerthennaig, i. e. the descendants of Caerthan, the son of

Their usual battle-incitement,
Which cannot be resisted,
At the hour of the conflict,
Is their own blood arousing them.
After this not tameable,
Are the race of Setna of robustness,
They possess the puissance of any tribe
At the hour of the slaughter.
The Clann-Enna° *are distinguished* at the onset,
The Boghainechs[p] at fierce slaughtering,
The Caerthannachs[q] for *maintaining* a battle-field,
The race of Aengus[r] for resisting,
The race of Fidhrach[s] for sword-fighting,
The race of Ninnidh[t] for routing,
The race of Setna[u] for firmness.

Such

Fergus, who was son of Conall Gulban.

[r] *Descendants of Aengus.*—Cenguraig, i. e. the descendants of Aengus Gunnad, the son of Conall Gulban.

[s] *Sil Fidhrach.*—Sil Fraig; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

[t] *Sil Ninnidh.*—Sil Nindeda, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

[u] *Sil Setna.*—Sil Setna, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Triucha Era Ruaid fébaig
Maignich, iargaich imberaig
O Call cáin na crobang car
Co h-Eonich torainno-ṡren-glair.

Triucha dagume m-blechta,—
Eolcaide lucho na querta,—
O Eonich co Dobar n-dil
Shiliur ar na garb-fleidtid.

O'n Dobar dirgir ceona
Triucha Cuigoech, mic Sheona

Ag rin cuid cach cath-cind
Do cáth Conaill comramaig,
Cined molbthach manaírech,
Marg aicnid ná anaicnid;
Innraigear h-ua Ainmirech,
Orro im dail nach dlig.

Ni dlig.

Tibir in flaith re freagarthaib togda, tul-borba in tuaircertaig; ir do'n buirbi bunaid, ocus ir do'n tul-mire tuaircertaig in taem rin, a Conaill, a cath-milid! acht cena, in cualadair in rnáithi remide, ren-foclach ro fagbadar na h-ugdair a flecthaib a ren-briathar?

Ferrdi cath corugad;
Ferrdi fluag forechurc;
Ferrdi maith mor-thormach;
Feirrde breo brordugad;
Ferrdi cloth cuimnigad;
Ferrdi ciall comairli;
Ferrdi einech impige;

Ferrdi

Cur in adainn ir glan li,
Danar comainm Suilide.

Triucha Enna riar ar rin
Co dearnur mor, co Sruthair,
Tarbach Tir Enna na n-gread
Soir co Fearnach na feinnead.

*Lib. Fenagh*, fol. 47, *b*, *a*.

"The cantred of the boisterous Eas Ruaidh,
The salmon-full, fish-full cataract,
Extends from Call Cain of knotty nut clusters
To the noisy, impetuous green *river* Edhnech.

The milky cantred of Baghuine,
Let all inquirers know,
Extends from Edhnech to the bright Dobhar,
Which flows from the rugged mountains.

From the same rapid flood of Dobhar
The cantred of Lughaidh, son of Sedna,
Extends to that bright-coloured river,
Which is named the Suilidhe [Swilly].

The cantred of Enna thence westwards
*Extends* to Bearnus Mor *and* to Sruthair,
Profitable is Tir-Enna of horses,
*It extends* eastwards to Fearnach of heroes."

Such are the attributes
Of the race of brave Conall,
A praiseworthy tribe of spears.
Wo to the known or unknown *who insult them;*
The grandson of Ainmire attacks them
For a cause which he ought not.

It is," &c.

The king smiled at the haughty and furious answers of the northern, *and said*, " This paroxysm is of the hereditary fury and of the northern madness, O Conall, O warrior! But hast thou heard the mild proverbial string[v] which authors have left *written* of the remains of their old sayings?"

" A battle is the better of array;
An army is the better of good instruction;
Good is the better of a great increase;
Fire is the better of being stirred up;
Fame is the better of commemoration;
Sense is the better of advice;
Protection is the better of intercession;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

[v] *Proverbial string.* — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a proverbial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his "Irish Minstrelsy, or Bardic Remains of Ireland," vol. ii. p. 397. Lond. 1831.

Fergus fir fiarfaigid;
Fergus tuir tertugud;
Fergus gair glan-fogluim;
Fergus fir fát fogluim. F. c.

Lith gaca labartha leat, a aird-rig Erenn, ar Conall, cáin-lear caca comairli congud, ir ciallda ro coirsir mo comperg; ir fír na fuigli, gura fát fad-réidigti fergi og-briatra ána, amainreca na n-aird-rig. Act cena, beir do breit fmacta, fmuaintig do recht rig, nach digir dar riagail do rechtgi, a rígh-flaith, ar Conall; ir am cintach-fa, dilfar a dobér, ocus icfara anfiacu, uair ni h-anagra act fir flatha agairtheri oirne. Derad breit n-indrig, n-dirig, n-dleirtenaig, ar Domnall; mar do triall-airiu mo tiug-bá-fa gan caigill, gan comfégad, tu-fa do terar-gain gan dichell, gan dirliugad, ocus mo dalta, Congal, do caigill duit-siu ar colg-deir do claidim, a Chonaill. Ni forbunn flatha inracair, a rig-flaith, ar Conall, .i. Congal do caigil. Mádа comraicfem, cengeltar agum-fa h-é, má iccaid a anfiacu a ur-gabail, uair ni bud airechus engnuma dam-fa do dalta do di-cennad dot' aindeoin it' fiadnaisi, a aird-rig Erenn, ar Conall. Conad conrad Conaill ocus a ceart briatra ar comergi in cata anuas conice sin.

Imthura Domnaill, ro delig-sein fé fuasl-codnaig dég d'á derb-fine bodein, fe h-urfclaige, ocus fe h-innarba cach fedma, ocus cac forcigne ar aucht. Ocus ro atchuir aegairecht nert-clainne Neill d'fóirithin ar cac forrán ar Chellach, mac Mailecaba,

[w] *Foster-son, Congal.*—Mo dalta Congal do caigil duit-siu.—King Domhnall is represented throughout this story as most anxious that Congal should not be slain, because his attachment to him was inviolable as being his foster-son.

[x] *Cellach, the son of Maelcobha.*—Cellach, mac Mailecaba.—This great hero was afterwards monarch of Ireland jointly with his brother Conall, from the year 642 to 654. He is the ancestor of the famous family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;
A pillar is the better of being tested;
Wisdom is the better of clear learning;
Knowledge is the better of philosophy."

"May the choice of each expression be with thee, O monarch of Erin," said Conall; "the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. "I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." "I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. "As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal[w] is to be spared by thee from the edge of thy right-hand sword, O Conall." "It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, "in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha[x], above all, to watch and relieve

who are more royally descended than the O'Donnells, though inferior to them in point of power and possessions in later ages.—See genealogical table of the descendants of Conall Gulban, at the end of this volume.

Mailecaḃa, ꝑeach cach, ocuꝛ cuaiꝛt ꝑꝛeaġꝛa Conġail do ċomꝑꝛeꝛdal, ocuꝛ comaiꝛci a ceiṫꝛi n-daltad n-decꝛaidech n-deꝛḃṫaiꝛiꝛi do denum, .i. Maelduin ocuꝛ Cobṫaċ, Finnċad ocuꝛ Faeldu; ocuꝛ ꝛo ꝑiadnaiġ aꝛ aꝛd-maiṫib Erenn aꝛ a aiṫle, cumad ꝑa ċoꝛmailꝛi ċóꝛaiġṫi in caṫa ꝛin, ocuꝛ ꝑa ꝑamail a ꝑuidiġṫi, do coiꝛiġṫea caṫa ꝑeꝛ n-Erenn co bꝛuinne bꝛaṫa, ocuꝛ atbeꝛt na bꝛiaṫꝛa ꝑa:

Cleaṫa mo ċaṫa-ꝑa ꝑein
Eoġan co Caiꝛꝛꝛi, mac Neill,
tuiꝛṫi ꝑulaing caṫa Cuind
Conall co n-a Enna-ċloind.

Connaċta iꝛ Miduġ ꝑela
a ꝑidach cuiꝛ comdúṫa,
Laiġniġ, Muimniġ, meꝛ a mod,
tuiġe in ċaṫa 'ꝛ a ṫéġoꝛ.

Airiġid mo caṫa cain
Airġialla ocuꝛ mo ḋeoꝛaid,
me bodein a ꝑaṙċa tꝛom,
ꝑe dinġe caich do'n comlonn.

Iꝛ me Domnall, mac Aeda,
mian lim cella do ċaemna,
mian lim Sil Setna gan ꝑaill,
co tꝛen a h-uċt Clann Conaill.

Mian lim Cenel Conaill cꝛuaid
pomum i ꝛcainniꝛ ꝛciaṫ-buain;
Sil Setna, mo chined ꝑein,
maiꝛg naċ imgaib a n-aimṙéiꝛ.

Cennꝑaelad

[y] *Are Conall.*—In this quatrain Eoghan, Cairpri, and Conall, the names of three of the sons of the monarch Niall of the Nine Hostages, are put collectively as nouns of multitude to denote their respective races.

[z] *Are the shelter.*—The Irish word tuiġe, which is cognate with the Latin *tectum*,

relieve the puissant race of Niall out of every difficulty, to respond to the onsets of Congal, and to protect his own four good-hearted, beloved foster-sons, namely, Maelduin and Cobhthach, Fionnchadh, and Faelchu. And he requested of the arch-chieftains of Erin, after this, that the armies of the men of Erin should, to the brink of eternity, be arrayed to the likeness of the arrangement and position of this battle; and he said these words:

"The props of my own army
*Are* Eoghan and Cairbre, the son of Niall;
The supporting pillars of the army of Con
*Are* Conall[y] and the race of Enna.
The Connacians and bright Meathians
*Are* its well-shaped thickset wood,
The Lagenians and Momonians of rapid action
*Are* the shelter[z] and protection of the army.
The ornaments of my beauteous army
*Are* the Oirghialls and my sojourners[a],
And I myself the heavy sledge
To drive all into the conflict.
I am Domhnall, the son of Aedh,
I desire to protect churches;
I desire that the race of Setna, without remissness,
Should be mighty in the front of the Clann Conaill.
I desire that the hardy Cinel Conaill
Should be before me in the battle of strong shields;
The race of Setna, are my own tribe;
Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

[a] *Sojourners.*—Θεοραιὸ signifies an exile, sojourner, pilgrim, or any one living out of his native country. The θεοραιὸ or sojourners here referred to were evidently hireling soldiers from Scotland or

Cennfaelaḋ fledaċ, mac Gairb,
Finghin coibdenaċ in Cairnn,
triar ele ba dectа a n-dreaċ,
Maine, Enna, Airnelach.
Loingreċ, mac Aeda na n-dám,
ocus Conall, mac baedain,
tri meic Mailcoba na clann,
Cennfaelaḋ, Cellaċ, Conall.
Mo cuig meic-fea, derg a n-dreach,
Fergus, Oengus coibdenach,
Ailell is Colgu naċ gann,
ocus in cuigeaḋ Conall.
Is iat sin crichre mo ċuirp,
slán caiċ uile 'ma fuabairt,
reid im caċ réd, borb a m-bann
ag techt a n-aighid ecstrand.
Se fir déc do ċined Cuind
ro áirmear i cenn comlaind,
ni uil fa nim,—mor in moḋ,—
deiċ ced laeċ nos dingebaḋ.
Is iat sin togaim co tenn,
i fiadnaisi fer n-Erenn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

[b] *Cennfaeladh the festive, son of Garbh.*—Cennfaelaḋ fledach, mac Gairb.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin or O'Dohertys; 2. Maelduin the father of Airnelach, Snedgal, Fiangus, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

[c] *Finghin, the leader from Carn.*—Finghin coibdenaċ in Chairnn, is not mentioned in the Irish Annals or genealogical books.

[d] *Maine, Enna, and Airnelach.*—These

Cennfaeladh the Festive, son of Garbh[b],
Finghin, the leader, from Carn[c],
And three others of bold aspects,
Maine, Enna, and Airnelach[d].
Loingsech, the son of Aedh[e] of troops,
And Conall, son of Baedan,
The three sons of Maelcobha[f] of clans,
Cennfaeladh, Cellach, *and* Conall.
My own five sons of ruddy aspects[g],
Fergus, Aengus of troops,
Ailell and Colgu, not penurious,
And the fifth, Conall.
These are the sparks of my body,
The safety of all lies in their attack,
Ready in each road, furious their action
When coming against foreigners.
Sixteen men of the race of Conn
I have reckoned at the head of the conflict,
There is not under heaven,—great the saying,—
Ten hundred heroes who would resist them.
These I select confidently,
In presence of the men of Erin,

*To*

names do not occur in the Irish Annals, nor in the genealogies of the Cinel-Conaill.

[e] *Loingsech, the son of Aedh.*—Loingsech mac Aeda, is not mentioned in the Irish Annals or genealogical books.

[f] *Three sons of Maelcobha.*—Tri meic Maelcoba, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

[g] *My own five sons of ruddy aspect.*—Mo cuig meic-sea.—It does not appear from the Genealogical Irish Books, or the Irish Annals, that any of these five sons of king Domhnall became the founder of a family, except Aengus, or Oengus, who was the ancestor of the O'Canannans and O'Muldorys, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafinnens, chieftains of Muinter-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, tiar ocus tair,
dom' feitem, dom' imdegail.
Cellach, mac Mailcaba chuim,
uaim d'fuirtacht cach anfolaind,
fe freagra Congail na creach,
Cellach crodha na cach cleat!

Imthusa Congail imraiter againd athaid ele, uair ni fedait ugdair in da fairnéir d' furrannad i n-aenfecht, amail arbert in file:

Uidhe ar n-uidhe fo foich fin,
airneir cach ugdair eolaig;
ni a n-aenfecht fo foich uile,
dá fairnéir le h-aen duine.

Cid cia ar ar cuirertar ceirt in catha, ni he aird-rig Ulad do bi co dubach, dobronach, ná co beg-menmnach, fe bruinne na hferligi brátha fin; uair ba dimain d'a dráithib derb fairtine demin do denum do, ocus nir thanba do thailgennaib thiall a tegairc; ar ba comrad fe carraic d'á cairdib comairli do Congal, fe h-arlach na n-amaidead n-ifernaidi ag furáil a aimlera air; uair nír threicret na tri h-úire urbadacha, ifernaidi eirium o uair a túirmid co trath a tiug-bá, .i. Eleacto, ocus Megera, ocus Tesifone, conad h-e a friabrad ocus a faeb-forcetul fin fadefa do-rum durcad cacha droch-dála, ocus imrad cach a iomarbair, ocus forbad cacha fír-uilc; uair ir ann ro-thaigertar in úir indledech,

[h] *Rere and front.*—Tiar ir tair, i. e. west and east. The Irish as well as the Jews used the same words to express the right hand and the south, the left hand and the north, the front and the east, and the back and the west.—See this fully illustrated in O'Brien's Irish Dictionary, *in voce* Deas.

[i] *Authors cannot give two narratives together.*—Uair ni fedait ugdair.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the

*To be* around myself rere and front[h],
To attend me, to defend me.
Cellach, the son of Maelcobha, the crooked,
*I appoint* from me to relieve each distress,
To respond to Congal of plunders,
Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives together[i], as the poet says:

"By progress after progress he passed through
The narrative of every learned author;
Two narratives cannot all at the same time
Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his tailginns [*clergy*] to seek instructing him; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him; for the three destructive infernal furies Electo, Megæra, and Tesiphone, had not forsaken him from the time he was born until the period of his final dissolution, so that it was their influence and evil suggestions that induced him to stir up every evil design, meditate every contention, and complete every true evil; for the snare-laying,

author quotes an old poet as authority for his arrangement of the subject. This quatrain seems to have been quoted from the biography of some poet or professor of literature, but it is now difficult to understand it perfectly, as the quotation is so short and the subject matter unknown. The Editor understands it thus:

"Progress after progress he made
In reading the narratives of learned authors,
Studying them one by one,
For he could not attend to two together."

moleḋech, eṙḋan, aiḋgill Ḟlectó ar ceṙt-lár cleiḃ ocur craiḋe Conḡail, ic maiḋem caċ miṙuin, ocur ic ṙiuḡraḋ caċa ṙír-uilc. Ocur ḋin in maiṙḡ miṙcnech, míṙunaċ, mallaċtnach Meḡeṙa ḋo ċoṙain a calaḋ-ṙoṙt comnaiḋi ar ceṙt-lar ċarḃaiṫ Conḡail, ic taḡra á taiḃlib a ṫenḡaḋ, ocur ic buaḋnairi a bunnṙaċaib a briaṫar; ocur ḋin in ċenn cleaṙach, ċoṙaiḋec, ċonntraċta, ṫromḋa, ṫuṙraċtaċ, ṫuaiṫ-ebraċ Ṫeṙiṙóne taṙṙaiḋ ṙein aṙḋ-ċomur airechair ar cuiḡ ceḋṙaḋaiḃ comlana coṙṙaṙḋa Conḡail, comḋíṙ comḋícṙa ṙein ṙe ṙoṙḃaḋ caċa ṙír-uilc. Ḡur ub tréṙ na h-úiṙib iṙeṙnaiḋi ṙin tuicṫeṙ na tri pecaḋa puḋraċa aimriḡeṙ caċ aen, .i. ṙcṙúḋuḋ, ocur imráḋuḋ ocur ḡnim, ṙeiḃ arḃeṙt Ḟoṫuḋ na Canóine:

Ḟlectó ṙḡṙuḋuṙ caċ col,
Meḡeṙa ṙṙi h-imraḋuḋ,
Ṫeṙiṙóne ṙein co ṙír
cuiṙeaṙ caċ caiṙ i coṙṙ-ḡním.

Conaḋ he a n-arlaċ ocur a n-imriḋe-ṙein air-ṙim ṙa ḋeṙa ḋo ḡan ċomairli a ċaṙaṫ ḋo ċuimniuḡaḋ, ocur ir iaṫ ṙa ḋeṙa ḋó beiṫ co meṙcḋa, miċelliḋ itir Ulltaiḃ ocur allmaṙċaiḃ aḋaiḡ Máiṙṫi ṙe maiḋm caṫa Muiḡi ṙuaḋ-linntiḡ Raṫ, co tainic tṙaṫ ṙuain ocur ṙám-ḋoḋulta ḋo na ṙluaḡaiḃ; ocur ṙo ḋoḋail Conḡal iaṙ ṙin ṙe ciuin-ṙoḡaṙ na cuiṙleann ciuil, ocur ṙe ṙoṙcaḋ ṙaíḋeṁail, ṙuaṙaíḋech, ṙír-ṫruaḡ na téḋ ocur na timpán 'ḡa taḋall ḋ'aiḡṫiḃ ocur ḋ'ṙoṙmnaḋaiḃ eanḋ ocur inḡen na ṙuaḋ 'ḡá ṙaṙ-ṙeinm. Act ċena, ba tinnabraḋ tṙoch ḋo Conḡal in coḋla ṙin, ḋo neiṙ maṙ ir ḡnaṫ ṙuba ocur ṙámaiḡṫi ṙír-coḋulta ic aimriuḡaḋ caċ aín ṙe bruinne

[j] *Fothadh na Canoine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—See Annals of the Four Masters at that year, and Colgan, Acta SS. p. 783.

[k] *Tympans.*—Timpán.—Various pas-

laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine[j] said:

"Electo thinks of every sin,
Megæra is for reporting,
And Tesiphone herself truly
Puts every crime into bodily execution."

And it was *the influence of* their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympans[k] struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal; but indeed hilarity and agreeable sleep

sages can be produced to show that the Irish timpan was a stringed instrument, and not a drum, as might be supposed from the name.

bruinne báir, ocur re h-íonaib aidedha. Acht cena, nír cumrcaig Congal ar in codlud rin gur can Dubdiad dra na briathra beca ra:

A Chongail Chlaín comerig,
Cindret t'eccrait h'indraigid;
Ord meli mian ruain rir-laígi;
Suan re bár bricht bodba;
Beg brígha bebrat bi bat midlách;
Moch-eirge mian feimned ocur fritaire;
Fortced n-galann grith-miad nemtor mbodba;
Brut fola,—eachrair churad,—
Chugut a Chongail.

A Congail.

Ir duaibreach rom dúircir, a Duibdiad, ar Congal. Ceird aegaire, fagbur a éidi itir faelaib gan imcoimet, agut-ra iaram, ar Dubdiad. Dogg ni h-ord aegaire codlud 'gá ceathraib; ni dat coimedaig imll iarmartach-ru d'Ulltaib; bud fine ar n-a fodail aicme Olloman dar t' éiri; bud laithreach gan lan-gabail ard-fort airechair gacha h-Ulltaig ar t' aithi. Acht cid comrad re carrpaig comairli do throich re na tiug-ba! Do chomdiglair do cheaid, a Chongail, ar Dubdiad; Dena rid futhain re t'aidi, ocur re h-ardmaithib Erenn, ocur imgaib michorcar na Mairte inat marbthar co maithib Ulad umut in aen maigin.

Tainic

[1] *But indeed sleep, &c.* — The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; bidheann an fear 'n a codladh agus an bean d'a fairre féin.

[m] *To thee O Congal.*—A Congail clain comerig.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep[l] come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words:

"O Congal Claen arise,
Thy enemies approach thee;
The characteristic of an imbecile is the desire of constant lying asleep;
Sleep of death is an awful omen;
Little energy forebodes the destruction of the coward,
The desire of the hero and the watchman is early rising;
An inciter of valour is a proud and fearless fiery-champion,
Fervour of blood,—the characteristic of a hero,—
*Be* to thee O Congal[m]!

O Congal," &c.

"Disagreeably hast thou awakened me, O Dubhdiadh," said Congal. "Thou dost like a shepherd who leaves his flock among wolves without a guard," said Dubhdiadh. "It is not the business of a shepherd to sleep over his flock: thou art not[n] a vigilant keeper of a flock to the Ultonians; the race of Ollamh[o] would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock." "Thou hast *sufficiently* avenged thy wounds, O Congal," said Dubhdiadh, "make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place."

A

English.

[n] *Thou art not.*—Ni dat, i. e. *non es.*

[o] *Race of Ollamh.*—Cinne Ollamhan, i. e. the race of Ollamh Fodhla, who was one of the most celebrated of the monarchs of Ireland, and flourished about the year of the world 3227, according to O'Flaherty's Chronology.—See Ogygia, Part III. c. 29. This monarch was ancestor of Congal and of all the Clanna Rudhraighe.

Tainic and sin taem céllí cumairc do Chongal, gur canurtar: cia d' ár-chlannaib h-Ir fuair tegmann ar thiag-ba, ná mairiur gan marbad? ocus ir deg-rig mar Domnall co n-ard-maithib Erenn uime, o rímthar a ro-marbad, ocus ir imchuibdi d'Ulltaib d'á n-airleach do'n chur-sa, ar Congal. Ocus cidead ro thriallaind teichedh in tachair fea ocus mo thegarngain ar thiag-ba, mar a tait mo dhaithi 'gá degb-fairtine dam mo thuitim ir in tachar-sa; ni tegairg thú teichedh; ni tarba éc d'ingabail, uair thi h-uaire nach imgaibthear, .i. uair éca, uair gene, uair choimperta, ar Congal. Cen co h-imgaibthear éc, imgaibthear áig, ar Dubdiad, uair ni deir se dia degg-martra ar daimh, ocus atbert in laid si:

Imgaib áig 'r rod imgéba,
a Chongail Mullaig Macha,
mac Aedha, mic Ainmirech,
chugut i cenn in catha.

In cath sin so thogbairiu,
ir so fuagrair cen laige,
ir snam mara mór-thonnaig
duit cathugad se t'aidhe.

In cath sin so thogbairiu,
a laich ceirt na da chómlann,
bid snam mara mor-thonnaig
duit cathugud se Domnall.

Domnall

[p] *Descendants of Ir.*—D' ard-chlannaib Ir.—The most distinguished of the race of Ir, son of Milesius, were the Clanna Rudhraighe, of whom Congal was at this time the senior representative.

[q] *It is profitless to fly from death.*—This is still the prevailing feeling among the illiterate Irish peasantry, who are constantly heard to say "what is to happen must happen: whatever God has foreseen must come to pass exactly as he foresaw it, and man cannot change the manner of it by any exertions of his own." The common saying among them is, "*It was to happen.*"

[r] *Mullach Macha.*—Mullaig Macha,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir[p] has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion," said Congal. "But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death[q]; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception," said Congal. "Although death cannot be avoided a battle may be avoided," said Dubhdiadh, "for God does not like that men should be slaughtered;" and he repeated this poem:

"Shun the battle, and it will shun thee,
O Congal of Mullach Macha[r];
The son of Aedh, son of Ainmire,
Approaches thee at the head of the battle.
*In* that battle which thou hast raised,
And which thou hast proclaimed without feebleness;
It is the *same as* swimming over the mighty-waved sea,
For thee to contend with thy foster-father.
*In* that battle which thou hast raised,
O just hero of the two combats,
It is the swimming over the mighty-waved sea,
For thee to contend with Domhnall.

Domhnall

the summit or hill of Macha, i. e. of the hill of Armagh. Congal is called of this place, because it was in the territory of his ancestors, previously to the year of Christ, 332, though not included within the limit of Ulidia, his own principality, which comprised no portion of the present county of Armagh.

Domnall Dúine ard Balair,
  fairi ná fluag in domain,
  da n-dearndair orm allmarag,
  do fuicfidír do in conair.
Eol dam ainm in daire fea,
  co ti in brathá Daire in latha,
  bid e ainm in muige fea
  mag cuanach Muigi Rathá.
Bid Mag fath o'n foth-mal fa,
  mag or airer in átha,
  Carnn Congail in cnocán fa,
  o niug co laiti in bratha.
Biaid Suibne na gealtugan,
  bid eolach feach gach n-dingna,
  bid gealtán truag fann-craidech,
  bid uathad, ni ba himda.

Imgaib.

Ba

[s] *Domhnall of the lofty fort of Balar.*—Domnall dúine ard Balair.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

[t] *Oak-grove.*—Daire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

[u] *Daire in latha*, is in Mac Morissy's copy more correctly Doire na flatha, i. e. the oak grove of the prince or king. There is a place of this name near Dungiven, in the county of Derry, anglicised Derryna-flaw, but the name is not now to be found at Moira, where this battle was fought, so that the druid is out in his prophecy.

[v] *Suibhne shall be a lunatic.*—Biaid

Domhnall of the lofty fort of Balar[s]
Is nobler than *any of* the host of the world;
If the foreigners would do my bidding
They would for him leave the way.
I know the *future* name which this oak-grove[t] *shall bear*,
Until the day of judgment—Daire in latha[u].
The name of this plain shall be
The beautiful Magh Rath.
It shall be called Magh Rath from this prosperous battle,
A plain over the brink of the ford;
This hillock shall be called Carn Congail
From this day till the day of judgment.
Suibhne shall be a lunatic[v],
He shall be acquainted with every fort[w],
He shall be a pitiful, weak-hearted maniac;
Few, not many, shall be his attendants.

Shun," &c.

It

Suibne na gealtugan.—That is, Suibhne, the son of Colman Cuar, chief of Dal Araidhe.—See Buile Shuibhne, or, "The Madness of Suibhne," a curious romance, generally added to the Battle of Magh Rath, for an account of the rambles, freaks, and eccentricities of this chieftain, after the Battle of Magh Rath, from which he fled panic stricken, in consequence, as it is alleged, of his having received the curse of St. Ronan Finn, abbot of Druim Ineasglainn, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

[w] *He shall be acquainted with every fort.*—Bid eolach fri gach n-dingna, alludes to Suibhne's constant roving from one place to another. Dingna signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissy's copy, however, this line reads, bid ecclach fe gach n-iodna, i. e. he shall be afraid of every kind of weapon.

Ba dimaín do Dubdiad fir na fír-gáiri do cáitem re Congal; acht cena ro comgairead Ceann con co Congal, .i. gilla tairipi do'n triat milid, gura fairdertar h-e d'firrugad cleti Conaill ocus aird-grinne Eogain, d'fiar in rabadar glair no geimleca itir cach dá n-ánraid n-incomlaind acu. Mar do canad a cét-comraitib a curad, mar dearbtar ar dergruba Conaill:

Ro cindret comairle cruaid,
Airrelach, mac Ronain Ruaid,
Ocus Suibne Mind do'n muig,
Mac fír-garta Fearadaig:
Geimel itir cach da cur
Do Chonaill ocus d' Eogan,
Co ná ramlad óg na fen
Dib gémad tennta teiced.

Inund uair ro cuired Cenn con re turdeilb na torca rin ocus ro imra Domnall deirel ar corugad in cata, ocus ro fégurtar Domnall dar min-oirbib in muig, ocus at conairc rum cuig Cenn con, ocus ra aitin adbar a toichill ocus a techtairecta; conad aire rin, ro ráid re tren-fer aib in Tuaiscirt: at ciura cugaib gilla do gillib Congail ocus Cenn con a comainm fein, ocus do fedarra adbar a toichill, do taidbred bar tuaruscbala-ri ocus d' firrugad bar n-innill, in bud congnomta coraigti bar cuaid, ocus mun bud ead iat, co na córaigead Congal ard-maigi Ulad na allmurac i n-glarairb, na i n-geimlecairb. Conad aire rin, a ogu, bar aird-rig Erenn, leagar lib-ri earra ocus ictara bar n-eirriud, ocus bar n-etgud co trachт-aidlennaib bar traigid, d' folac

[x] *Phalanx, &c.*—Cliath catha is explained by Peter Connell, in his Dictionary, as a body of men in battle array, and he explains grinne, in the margin of Mac Morissy's copy, p. 71, by the modern words neart no daingean, i. e. "strength or bulwark," but the latter word must be understood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenncon, a faithful servant of the lordly hero Congal, was called, and he despatched him to reconnoitre the phalanx[x] of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in Dergrubha Chonaill[y]:

"They came to a stern resolution,
Airnelach, son of Ronan the Red,
And Suibhne Meann, on the plain,
The truly expert son of Feradhach,
To put a fetter between every two heroes
Of the races of Conall and Eoghan,
So that neither young nor old
To them, though pressed, might suggest flight."

At the exact time that Cenncon was sent to perform this business, it was that Domhnall turned round to the right to view the array of the battle; and he looked over the smooth surface of the plain, and perceived Cenncon coming towards him, and perceived the cause of his journey and message. Wherefore, he said to the mighty men of the north, "I see approaching you a servant of the servants of Congal, by name Cenncon, and I know that the cause of his journey is to reconnoitre so as to describe you, and to ascertain your battle array; *to see* whether your heroes be linked together with fetters, in order that if they should not be so, Congal may not array the arch-chieftains of Ulster or of the foreigners in locks or fetters. Wherefore, O youths," said the monarch of Erin, "let down the verges and skirts of

[x] vision of the monarch's army which consisted of the Cinel Conaill, Cinel Eoghain, and Oirghialla.

[y] *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

folaċ ocur d'forḋḃaḋ na faer-ġeimleċ fen-iarainḋ frim-cen-gailti, fo h-imnaiscéḋ oraib. Tóġḃaíḋ ocur tairḃénaíḋ, croiḋíḋ ocur crithnaiġíḋ na slabradu fuaiḋinti, folur-iarnaiḋe, fo fuíḋ-íġeḋ ar ḃar n-ġeimleċaib ġlan-ċúmta, ġlar-iarainḋ, ocur taḃraíḋ tri trom-ġairi borba, buaḋnairecha, buirreḋaiġi, do ċur ġráine ocur ġeineḋeċta ir in n-ġilla, cumaḋ bréc-ṫeċtaireċt braslainġi do berad d'innraiġiḋ Ulaḋ ocur allmaraċ. Ro tincaḋ in tecusc sin aġ tren-feraib in Tuaiscirt. Ocur ar cinneḋ caċa cainġne ḋar forcongair in t-airḋ-riġ orro, co tucsaḋar tri trom-ġairi, borb-buaḋnuraċa, buirreaḋaiġi, cor linaḋ, ocur ġur luaṫ-meaḋraḋ in ġilla do ġrain ocur do ġeniḋeċt, d'oillt, ocur d'faenneall, ocur d'foluamain, ġor ob eaḋ fo cetraiġertar ċuiġe, ġur ġemel ġlan-raḋaċ, ġlar-iarainḋ do reaġaim itir caċ da curaiḋ do Conall ocur d' Éóġan ir in uair sin; ocur fo inmta uaiṫib d'innraiġiḋ Ulaḋ ocur allmaraċ, co ra innis a aiṫesc, ocur ġur ṫaġair a ṫeċt-aireċt ba ḟiaḋnaisi doib. Is de sin fo ċanurtar Conġal, ca h-airm a fuil Ḋubḋiaḋ Ḋrai, a óġu, bar eirium; Sunna, bar eirim, nim faḋa fri fairceri, ge maḋ decair fri demin duit, ar Ḋubḋiaḋ, ocur ni ṫaiccer frit e, ge maḋ acallaim incleṫi ba laind let. Ḋo [.i. dol] duit amlaiḋ, bar eirium d'aircri ocur d'fírrégaḋ fer n-Érenn uaim-si, ġur ob do reir do ṫertа ocur do tuarusc-bala ar flaiṫib Fuinn, ċoisréċat-ra mo caṫa, ocur fuiḋiġret mo rocraiḋe.

Is

[z] *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show[z], shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message." The mighty men of the north attended to these instructions: when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, "Where is Dubhdiadh the druid, O youths," he said. "Here," replied the other; "I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest," said Dubhdiadh; "but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview." "Thou art to go, therefore, from me," said he [Congal] "to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces."

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies' forces. The whole story is extremely curious; the Editor is not acquainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Ir and rin do decaid Dubdiad co h-Ard na h-imairci, conad arr ro fegurtar uada, ocus at conairc in cat-laem cuatha, co-raigti ar n-a comeagar, ocus in t-rocraidi fonairt, far-innilti ar n-a ruidiugad; ocus gér b' imda airect examail, ocus grinne granemail, ocus raer-frluag roinemail ar n-a ruidiugad d'fearaib Erenn in aen inad, nir an, ocus nir adair, ocus nir delig-ertar aire, na aigned, na inntind Duibdiad i n-dreim dib rin, act mad ir in tren-focraidi tarbda, tor-atarda, tuaircertaig, at conairc re cnear in ard-flatha h-ui Ainmirech, re gruamdacht ocus re granemlacht na laechraidi rin leir, con-a n-gneann-motraib goircidi, ocus co n-a clad-mailgib curad ic folach ocus ic fordibad fairchrena na feinned. Ocus dim re h-urgrain ocus re h-anaicentacht leir na lend-brat ligda, lecht-fada, lebar-clainnach, ocus a n-inar n-óir-eagair ar n-a forfilled dar formnaib na fir-laech. Act cena ro combuaidrit cetfada Duibdiad re forgrain a fairchrena, ocus ro indta uaitib co tinnernach, ocus a teanga ar lutch, ocus ar luamain, in eadar-foll a aigti, ag tur ocus ic triall, ocus ic tinnrcedul tertа ocus tuarurcbala na tren-rocraide rin do tabairt; ocus táinic reme co lar longroirt Ulad ocus all-marach, gur in inad ar comdeir do each a comfégad ic airneir a aitirc, ocus ic tagra a tecetairecta, ocus ro indta ar ard-maitib Ulad ocus allmarach, ocus arbert na briathra ra:

At ciu cat-laem cugaib-ri,
A Ulltu 'ra allmarcu,
Oll-cat ágmar eridein,

Curaid

[a] *Ard na h-imairci*,—i. e. the hill of the espying or reconnoitering. In Mac Morissy's copy it is written more correctly, Ard na h-iomfairccre.

[b] *Excepting only.*—This clearly shows that the battle was written to flatter the pride of the Cinel Conaill.

[c] *Wide-folded shirts.*—Lend-brat was

Then Dubhdiadh went to Ard na h-imaircsi[a], and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only[b] upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts[c], and by their gold-embroidered tunics[d] returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

"I have seen a mighty army approaching you,
O Ultonians and foreigners,
It is a mighty, valiant army,

*Composed*

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

[d] *Tunics.*—Inap is explained by the Latin word *tunica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cuṙaiḋ cṙoḋa, coṙnumaċ,
Ḟṙaeċḋa, ḟonnmaṙ, ḟoṙtamail,
Ṡeṙmach, ṙeiṭṙeċ, ṙoṫecaiṙc,
Ṫaiṙcṙech, ṭṙiaṫ-lonn, taiṙiṙmech;
Co n-imaḋ aṙm n-innilli,
Ḟá'n caṫ aṙ na ċoṙuġaḋ.
Ḟlaiṫh ṙéiġ, ṙeṭa, ḟoiṙṭinech,
Riġḋa, ṙo-ġaṙġ ṙuiṫenta,
Ḋiṙiuch, ḋṙeach-ḋeṙġ ḋoiṫ-lebaṙ,
Ġnuiṙ-liaṫ ġlonn-meaṙ, ġṙuaḋ-coṙcṙa,
Aṙ ceaṙṫ-láṙ in caṫa ṙin,
'Ġá coṙṭuḋ, 'ġá ċóṙuġaḋ,
'Ġá laiḋiuḋ, 'ġá luamaiṙeċṫ;
Ġaeḋil uime aṙ aṙm-laṙaḋ,
Ic ḟoillṙiuġaḋ ḟiṙinḋi,
Na ḟlaṫa óṙ a ḟuilṫ ṙean;
Ṫṙicha tailġenn toġaiḋi,
Re h-ua Ṡeḋna aġ ṙalm-ċeaḋul;
Ni ḟoich inṫleċṫ aen ḋuine,
Ni ṫic ḋ'innṙene aen ṫenġaḋ,
Ġemaḋ tenga tṙe-ḟoclaċ,
Ḟíṙ-uġḋaiṙ no olloman,
Ṫúṙ na ṫeiṙṫ, na ṫuaṙuṙcbail,
Ḋomnaill co n-a ḋeaġ-muinntiṙ,
Re h-imaḋ a n-óġ aṙmach,
Re ġaiḃṫiġe a n-ġaiṙceḋach,

Re

[e] *The Gaels.*—Ġaeḋil uime.—Gaedhil is the name for the Irish of the Scotic or Milesian race in general; and the name is here rather incorrectly applied, unless the writer wished to make the Druid remark that king Domhnall had the Gaedhil ONLY about him, while Congal had people of different nations who would not fight

*Composed of* brave, defending heroes,
*Who are* furious, willing, valorous,
Firm, puissant, docile,
Aspiring, lordly-strong, invincible,
With abundance of well-prepared weapons
Throughout the arrayed battalions.
A KING fierce, intelligent, steady,
Royal, furious, resplendent,
Upright, ruddy-faced, long-palmed,
Grey-visaged, active, red-cheeked,
In the centre of that army,
Steadying it, arraying it.
Exhorting it, guiding it;
The Gaels[e] around him glittering in arms,
Showing the legitimacy
Of the king *under* whom they are;
Thirty select clerics[f],
With the descendants of Sedna, singing psalms;
No intellect of man could conceive,
Nor could the language of any tongue,
Even the *three*-worded tongue
Of a true author or Olave,
Recount, delineate, or describe
Domhnall and his good people.
From the number of their armed youths,
The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

[f] *Clerics.*—Tricha cailgenn togaibi.—Here the word cailgenn is used to denote a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.

Re leaṙdaċt a laeċṙaide,
Re meanmnaigi a moṙ-mileḋ,
Re tṙiaṫ-luinne a tṙén-taiṙeċ,
Re niam-gṙain a noċt-claideṁ,
Re ṙcaṫ-glaine a ṙciaṫ-luiṙeċ,
Re h-oll-gṙith a n-eċṙaiḋi,
Re ṙoṫṙum a ṙann-briatach,
Ic imluaḋ, ic eitealaig,
Ar idnaib a n-árḋ-ċṙaíṙeċ;
Aen ḋṙem ḋib ṙo ḋeṙṙnaigṙet,
Do gaṙṙaḋaib glan-Ṙódla,
Cenel Conaill compamaig,
Cineḋ in ṙig ṙo neṙtmaiṙ,
'N a timċell 'gá teṙaṙgain,
Ic feidiugaḋ feme-ṙiun,
Chompaiṙ caċa cath-laithreċ.
Tiucub ḋuib na tuaṙuṙcbail,
Na taṙb-codnaċ tuaiṙceṙtaċ:
Ḋub-ṙluag ḋétla, ḋanaṙḋa,
Ṙeṙgaċ, ṙoṙtṙen, ṙomóṙḋa,
Gṙuamḋa, glann-meaṙ, gnuiṙ-leṫan,
Aṙḋ, aḋuaṫmaṙ iaṫ-ṙiḋe,
Co n-gṙeann-moṫṙaib goiṙciḋe,
Ic tuige 'ṙ ic timċellaḋ,
A n-gṙuaḋ iṙ a n-gulban-ṙum;
A leacan a laec-ṙmeigeaḋ,
Aḋbal eaḋ a n-ulcan-ṙum,

Imṙigiḋ

[g] *Fierce.* — Ḋanaṙḋa literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

[h] *Fomorian-like.*—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,
The highmindedness of their great soldiers,
The lordly vigour of their chieftains,
The glittering dreadfulness of their exposed swords,
The brightness of their defending coats of mail,
The high-spiritedness of their steeds,
The rustling of their standards
Streaming and floating
From the points of their lofty spears.
One party of them excel
The hosts of famed Fodhla,
The valiant Cinel Conaill,
The tribe of the very puissant king *himself*
Around him defending him,
Clearing *the way* before him,
The obstructions of each battle-field.
I will give you the description
Of the bull-like northern chieftains:
A bold and fierce[g] black host,
Furious, mighty, Fomorian-like[h],
Grim, agile, broad-faced,
Tall, terrific are they,
With tufted beards[i]
Covering and surrounding
Their cheeks and their mouths,
Their faces and their heroic chins.
Great is the length of their beards!

They

history. They are described by the Irish writers as cruel and tyrannical.

[i] *With tufted beards.*—See Act 5 Edw. IV. [1465], by which the Irish living within the English pale are commanded to shave off the beard above the mouth.

Imrigid ga n-imlennaib;
Clad-mailgi na cat-mileb,
Forbrit tar a fabradaib;
Brotbla na fer fomórda,
Bruit or-luaig i forfillud.
Tar formnaib na fir-laeċ rin;
Croicenn clum-dub ceatnaiti,
Indramail cać aen loċair,
Fil impu ar na forfilled;
Ni léig meb a menmanraid,
Doib ard-ċennur d'aen duine,
Acht begán ar braċairri,
Foraemait d'ua Ainmirech;
Gan ċir, na gan ċomergi,
Uaċib do ċig tigearna,
Leaċ urgraine orrorum
Riar na h-uilib Ecgain rea.
Mairg do ria d'á raigid rium,
Mar a tait fa tigerna,
Ina crú fa chner-bruinne.
A Ulltu 'r a allmarchu,
Mairg for fil ic furnaidi,
In aird-rig fa n-ergit rium,
A delb-rein ir derrcnaigti,
Da cać deilb dar deg-cumad,
Mar erca 'n a oll-ċuigead,
Samail aigti h-ui Ainmirech,
No mar grein or glan-rennaib,
Dreać Domnaill ar derg-larad,
Or ċind caich atċiu.

Rigraid

They reach to their navels.
The prominent eyebrows of the warriors
Grow beyond their eyelashes.
The garments of these Fomorian men
Are valuable embroidered garments folded
Over the shoulders of these true heroes;
The black-wooled skin of a sheep
Is the likeness of every article of dress
Which is folded about them.
The greatness of their highmindedness does not permit them
To give supremacy to any man,
Except a little, which, through relationship,
They cede unto the grandson of Ainmire,
Nor tribute, nor obeisance
Do they render to the house of a lord.
They bear *a kind of* half detestation
To all the race of Eoghan.
Wo to those who seek them,
Because they stand by their lord,
As a rampart to his very breast.
O Ultonians and foreigners!
Wo also to those who are awaiting
The monarch with whom they rise up:
His aspect is more dignified
Than any that was well-formed;
Like the moon, in his great province
Is the face of the grandson of Ainmire.
Or like the sun above the bright stars
Is the face of Domhnall red-glowing
Above all who see him.

Rigraid Ailig oll-ġoċaċ,
Aird-clann Eogain anracta,
Sil na Colla comramaċ,
D'aen taiḃ rir na h-Eogancaib,
Do deir Domnaill doit-lebair,
Rigraid Temrach taeb-glaine,
Curaid Cruaċna clad-uaine
Do ċaṫ-chiu na Conallaċ;
Laiġniġ Liamna lenn-mairi,
Muimniġ Muiġi mór Femin,
Ocur Chairil ċomdalaiġ,
I corcad in caṫa rin,
'N-a roimnaib 'n-a iar-cúlaib.
A amair, a an-urraid,
Aird-riġ Erenn ecṫaiġi,
Oll-crian Gaedel gabaitrium,
Re h-érġi, re h-imperain,
I túr caṫa at ċiu.

At ciu c.

Gura féir ic faelaib do corp, ar Congal, ocur gura failid fiaċ ármuiġe ór do bruinne, ir fuail nach ar claiir cetfada ar curad, ocur naċ ar meaṫair meirneċ ar mor-ṡluaġ, re teinne na certa

[j] *The loud-voiced.* — The compounded adjective oll-ġoċach, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in Ogygia, part III. c. 31.

[k] *Race of puissant Collas.*—Sil na g-Colla, i. e. the men of Oirghiall.

[l] *Green-sided Cruachan.*—Curaid Cruachna, i. e. the inhabitants of the province of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

[m] *Lagenians of Liamhain.* — Laiġniġ Liamna. — The inhabitants of Leinster were called Laiġniġ Liamna from Dun Liamna, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced[j] princes of Ailech,
The high descendants of valiant Eoghan,
The progeny of the puissant Collas[k],
At the side of the race of Eoghan,
On the right of the long-palmed Domhnall;
The princes of the fair-sided Tara,
*And* the heroes of the green-sided Cruachan[l],
With the famed battalion of the Conallians,
The Lagenians of Liamhain[m] of beautiful shirts,
The Momonians of the great plain of Feimin[n],
And of Cashel of assemblies,
To support that battalion,
In squadrons, in rear-troops.
The soldiers, the adherents
Of the monarch of noble Erin,—
The third part and upwards of the Gaels have come
To rise up to contend, in the van of the army
Which I have seen.

I have seen," &c.

"May thy body be a feast to wolves°," said Congal, "and may the ravenous ravens rejoice over thy breast; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

[n] *Plain of Feimin.*—Muiġe Feimin, of the plain of Feimen, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgraffon southwards to the River Suir, and from Cahir to Sliabh na m-ban, and to the boundary of the territory of the Hy-Eirc, in the south of ancient Ossory.

° *May thy body be a feast to wolves.*—Gura féir ic faelaib do corp, is modernized in Mac Morissy's copy gur ab féir ag faelconaib do corp. The word faela is certainly here used to mean wolves, though the most usual name for the wolf is faelcu or mactire. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

teṙta ocuṙ na tuaṙuṙcbala tucaiṙ aṙ aṙd-maiṫib Ḟṙenn, ṗá n-aiṙd-riġ. Acṫ aen ní, ní h-inċṙeti d'áṙṙadaib ṙreṫa ṙiabaiṙṫi, ṙeaċṙánaċa, ṙaeb-ṗoṙceṫail na ṙean-ḋṙuad, aṙ na ṙiabṙad do ciṫ-nellaib na cṙine; ocuṙ ní mó iṙ meḋaiṙ ṗiṙe ṗuiġli ocuṙ ṗoṙmolta ṗáṙa, ṗoṙbannaċa, ṗoṙṗáibliġe na ṗileḋ, aṙ n-a m-buiḋeċuṙ do bṙeṫaib tṙoma, taiṙbeṙtaċa tṙiaṫ ġaċa tiṙe ina ṫeacaiḋ. Acṫ ataá ní ċena, aṙ Conġal, tuinġim-ṙi ṗám' ṫṙéiḋib tiġeṙnaiṙ, mun-baḋ ṗell aṙ eineċ ḋam-ṙa ḋṙaí no ḋeiġṗeṙ ḋana do ḋiṫh na do ḋiċennaḋ, iṙ do luaṫ-imċaṙ mo lama-ṙa ticṙaḋiṙ do tṙom-nella tiuġ-baṙ-ṙa ṙeṙiu ṙa cumaiṙcḋiṙ na caṫa ceċtaṙḋa ṙa aṙ a ċeli.

Ceic aṙṙ, ale, na h-imṙaiḋ inanaiṙċeṙ, aṙ Ḋubḋiaḋ, muna ṫi mo ṫaeṫ laiṫi tiuġ-ḃa-ṙa leat iṙ in laiṫea ṙea i ṗuilim, a Chonġail, a ċuinġiḋ, ni muiṙbṗeṙu miṙi na neaċ eli ḋaṙ eiṙ aiṙliġ na h-aen-Maiṙti ṙea; uaiṙ ni biaṙu aġ baġuṙ na aġ buaḋnaiṙi aṙ biḋbaiḋ o'n Maiṙt-laiṫi ṙea amaċ co bṙuinne bṙaṫa. Acṫ aen ní, ciḋ aḋbal aġaib-ṙi mo ṫeṙta-ṙa, ocuṙ mo ṫuaṙuṙcbala aṙ tṙiaṫ buiḋneċ Taillten, ocuṙ aṙ ġléṙi n-Ġaeḋel, baiġim-ṙi bṙiaṫaṙ, ġuṙa bec do tṙian a teṙta ocuṙ a tuaṙuṙcbala i tanac-ṙa ġuṙ tṙaṙta. Aṙ niṙ ḟuṙail ainġel ḋ' ainġlib niam-ḟoillṙi naem-nime do tuṙem a teṙta ocuṙ a tuaṙuṙcbala, .i. ṙe ṙuiṫnib a ṙiġ, ocuṙ ṙe h-aṙm-ġṙain a n-aiṙeċ, ocuṙ ṙe meṙniġ a mileḋ, ṙe comṫnuṫ a cuṙaḋ, ṙe ġṙuamḋaċt a n-ġaiṙceḋaċ, ṙe lonn-bṙuṫ a laeċṙaiḋi, ṙe taiṙm-ġṙiṫ a tṙen-ḟeṙ, ṙe h-olḃaċt a n-amuṙ, ṙe h-aṫlaime a n-oġḃaḋ; ocuṙ ḋin ḟoṙ ṙe ḟuaċḋaċt a ḟeṙġi, ṙe ġṙain-ṗaiṙcṙi a n-ġaiṫlenn, ṙe baḋḃ-ḋluṙ a m-bṙatach, ṙe loinnṙiġe a luiṙeċ, ṙe claṙ-leṫi a cloiḋem, ocuṙ ṙe leaṙḋaċt a lebaṙ-ṙciaṫ, ṙe ṙáṙ-ḋluiṫi a ṙleaġ aṙ n-a

[p] *The wavering, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

[q] *I swear by my characteristics of a lord*, —i. e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering[p], imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord[q], that, were it not a violation of protection[r] in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Tailltenn and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their standards,

[r] *Protection*, einech in this sense undoubtedly means protection or guarantee.

n-a ruidiugad i lamaib a laeċ-mileð. Acht aen ní, ro pad feidm, ocus ro pad usmairi airig no fír-laiċ fuiseċ re fégad a féinned, ocus re taidbred a tuarusċbala, .i. re bresim, ocus re bolgradaig a cusad, ocus a cat-milead, re srenġail ocus réitredaig a sinnser, ocus a sen-daine ic santugad da bar saigid si; re sruchlad ocus srianġair a n-grais n-glérta, n-glomar-ċenntra, i g-comlut sa cairptechaib, i cortud ocus ic codnugad in cata imbu ar cach aird, gur ob scíta, sceimnneċa maiti na mileð, re méd a fedma, ic forugud na fear, ocus ic codnugad in cata, uair ni cennta a cusaid re codnugad, ocus ir tocrád re triataib

a

[r] *Coats of mail.*—Re loinnsiġe a luisech.—The Irish word luisech, which is supposed to be derived from the Latin *lorica*, certainly signifies a coat of mail, but antiquarians do not admit that the Irish had the use of mail armour so early as the period at which this battle was fought. Giraldus Cambrensis, who described the battle dress of the Irish in the twelfth century, says that they went *naked* to battle :—"Preterea *nudi* et *inermes* ad bella procedunt. Habent enim arma pro onere. Inermes vero dimicare pro audaciâ reputant et honore." (Dist. III. c. 10.) And O'Neill's bard, Mac Namee, in describing the havoc made of the Irish in the battle of Down, fought in the year 1260, states that the English were in one mass of *iron*, while the Irish were dressed in satin shirts only.

Leatsrom do ċuadar 'sa ċat
Goill acus Gaeidil Temrać:
Léinte caem-sroill ar ċloinn Chuinn,
Goill ina n-aen-brom iarunn.

"Unequal they entered the battle,
The Galls and the Gaels of Tara :
Fair satin shirts on the race of Conn,
The Galls in one mass of iron."

If, therefore, lúirech means *mail armour*, it would go to prove that this account of the battle of *Magh Rath* was composed after the Irish had adopted the custom of wearing armour from the English, unless it be proved that the ancient Irish themselves had the use of it, and left it off afterwards in the twelfth and thirteenth centuries; but this will hardly be admitted. The utmost that can be argued in favour of the antiquity of the tale is, that it might possibly have been composed after the Danes had introduced the use of armour into Ireland. But it looks on the other hand very extraordinary, that there is no mention made of the battle-axe throughout this whole story, a fact which would seem to prove that it was written before the time of Cambrensis, when almost every Irishman carried a

standards, the shining of their coats of mail[r], the hollow broadness of their swords[s], the great size of their shields, the closeness of their lances[t] fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridle-tamed steeds bounding under chariots[u], supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for their

battle-axe, as they do walking-sticks at present. "De *antiquâ* imo *iniquâ* consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a *securibus* nulla *securitas*." (Dist. III. c. 21).

[s] *The hollow broadness of their swords.*—Re clar-leci a g-cloidem.—In Mac Morissy's copy re glan-caiṫneiṁċi a g-cloi-ḋeaṁ, i. e. by the bright glittering of their swords. It is remarkable that Giraldus Cambrensis makes no mention of the sword among the military weapons used by the Irish in his time, though it appears from all their own histories, annals and historical tales, that they had the cloiḋeṁ, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus's description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

[t] *Lances.*—The Sleag was certainly the *lance* or *spear*.

[u] *Charioteers.*—Fa cairḃechaiḃ.—This seems to refer to war chariots. The word cairḃech is thus used in the Leabhar Breac, fol. 49, *b*, *a*, which puts its meaning beyond any doubt:—Aiṫech tra la Foraṁ in cetuguo tucartar do cloinn Israel, co tanic ina n-deaġaiḋ re cet CAIRḂEC cengailte, ocus fercat mile troiġech.

This is a reference to Exodus, xiv. 7:—"And he took six hundred chosen *chariots* and all the chariots of Egypt," &c.

a tairmerc, ocus ir tegusca togaidi tigernair, ocus ir fuigli féigi, fellramanda, forbartaċa filed fortar ocus imfuirgeр iat gan bar n-innraigid dar in féib, ocus dar in riagaib ro ordaigret bar n-ard-naim, ocus bar n-ollomain addraib; uair ir aen feim ocus aen fun acu uile d'a bar n-indraigid. Ro gabratar mor-catа Muman mian ocus molbtaigi re mandar na mor-gliad; forrat lainnecha, lán-olbda Laigin co latair d'a luaṫ-cornam; forrat crodа, comdicra curaid Cruaċna ocus Connaċt re comfregra in catа; forrat brotla, borb-ráitech, Breag-fluag Boinne, ocus Laechraid Liathdroma; forrat fúntaig, rantaċa, rairgtig borb-fluag bagach, biartaigi, búirfedaċ, corcrac, crodа, cairdemail, laecda, luaṫ-garg leomanda, fergaċ, forgruamda, ferċonta, cennar, cetradach, comceneoil Conaill, ocus Eogain, ocus Airgiall d'aen-taib ocus d'aen-laim ocus d'aen-aigned d'á bar n-innraigid. Uair ir uaitib nach élaiter, ocus ir tritu naċ tiagar, ocus ir tairrrib naċ togairter, ocus din, ir do combaig, ocus do comergi na curad rin ċugaib-ri naċ faicfi duine do'n díne deidenaċ ra Ulad ocus allmaraċ a ṫuaṫ ina a trieab-aicme. Ocus din cid ibri do faemad anad ar rám-comadaib rída, ni h-anfad in t-ard-flaiṫ h-ua h-Ainmirec, ar n-ergi a fergi, ocus ar corugad a catа, ocus o'n uair ro iadrat ocus ro imċomraicret ime a n-aenfecṫ comeagar curad Conaill ocus Eogain ocus Airgiall, ní mó na do mirbuilib aird-rig na n-uili ticfad tairmerc treaṫain ocus tren-ruaṫair

[v] *The Bregian hosts of the Boyne.*—Breg-fluag Boinne.—The River Boyne flows through the plain of Bregia, which was the ancient name of a very extensive tract of Meath, containing five cantreds or baronies. Dr. O'Conor says that the Boyne formed one of its boundaries, but this does not agree with the ancient authorities, which place the plain of Magh bolg [Moybolgue] in it, and describe it as extending beyond Kells, and as far as the River Casan.

Breaġ-fluaġ Boinne, would also bear the translation "the fine troops of the

their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne[v] and the heroes of Liathdruim[w] are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will *ever* see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Ainmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and united

Boyne," but this is evidently not the meaning intended.

[w] *Heroes of Liathdruim.*—Laechraidh Liathdroma.—Liathdruim was one of the ancient names of Tara Hill, which is constantly used by the poets, to the no small confusion of their readers. For some account of the five ancient names of Tara see Petrie's History and Antiquities of Tara Hill, p. 106.

tren-ruaṫair in aro-ḟlaṫa h-ui Ainmireċ d'á bar n-innraigid ; gur ob ruaill nar ṫarm-ċritnaig in talam fa a ṫraigṫib, ar n-dergad a drechi, ocus ar n-ġríad a gruaidi, ár ruaimniugad a ruirc, ocus ar noċtad a niam-claidim, ar rcland-bertugad a rceiṫ, ar tocbail ocus ar tairbenad a craiṫi cenn-gurme caṫa or a ċind i cert-aird, fa'n rroll-mergi ruaiċnid, rrebnaidi, raeb-ċorach, rolur-rennach, renta, fa rretchait, ocus fa ruidigit rleġa ocus bratacha breac-mergeada aird-riġraidi Erenn uile, ar cach aird, ocus adbert na briathra fa :

Ro tóġbait na mergi ṫear,
aġ riúd Domnall ir in trer ;
nít bia luaġ furcri do ċenn,
at ciu cat ruad riġ Erenn.
Ataat uile na romul,
ni ġeib eaġla na omun,
ir ead luaṫaigir in cat
ferg mor ar h-ua Ainmerech.
Méd a claidim garta gurm,
ruil na deir détla duirnd !
ir mét a rceiṫ moir re air,
med a laigne leaṫan-glair.
Ruilit tri neoill or a ċind,
nell gorm, nell dub, nell rind ;
nell gorm in gaircead glain gle,
ir nell rind na firinde.

Ruil

[x] *Consecrated satin banner.*—Senta.—The cathach of St. Columbkille which was a consecrated reliquary of that saint, was generally carried in the banner of the Cinel Conaill ; it was kept by Magroarty, who resided at Ballymagroarty, near the town of Donegal.

[y] *The size of his broad green spear.*—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Ainmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner[x], about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;" and he [Dubhdiadh] said these words:

"The standards have been raised to the south;
There is Domhnall in the battle;
Thou wilt not be joyous, thou shalt leave thy head;
Thou shalt see the mighty army of the men of Erin.
They are all alike;
They take neither fear nor dread;
What hastens the battle
Is the great anger of the grandson of Ainmire.
Oh the size of the expert blue sword
Which is in his valiant right hand!
And the size of his great shield beside it!
The size of his broad green spear[y]!
There are three clouds over his head,
A blue cloud, a black cloud, a white cloud;
The blue cloud of fine bright valour,
And the white cloud of truth.

There

Meo a laiġne leaṫan-ġlaiṛ. Gratianus Lucius renders the word laiġne, *lancea*, in his translation of Keating. It is stated in the Bardic History of Ireland that the province of Leinster took the name of *Laighen* from the introduction of the broad-headed lance by Labhra Loingsech, one of its kings, from Gaul.

Fuil or a cinn ag eigmig,
caillech lom, luat ag leimnig
or eannaib a n-arm fa fciat,
ir i in Morrigu mong-liath.
In fod ar a fuirmenn fin,
'r ar a toirnenn a traigid
fe méd fo fuaimnig a forc,
ir dia ma'r tualaing a corc.
Comairli uaim dom' athair,
bid comairli co fathain,
fe midium na cat co n-grain,
a dá figid do thogbail.

Ro t.

Ir ann fin fo mid ocus fo muaidnig Iarla aingit, etrocar Ulad, .i. Congal Claen, comairli duaibrech, demnacda, d'irrugad engnuma Ulad ocus allmarach, do thertugud a taraid ocus a trenlamaig fe cur in cath, nach gabad ocus nach geimliged dib acht cach drem ar a n-airfeochad élang, fe túr ocus fe tertugud a taraid. Conad e airfeag uarartar fum orro fe fromad cacha fir Ulltaig ocus d'fir allmarach, .i. cach fa feach uaithib da innraigid i frím-irtad a puibli. Ocus fer fuachda, forgranna co n-dubga n-duiabrech co cind coiblige cruaid lethair in aicill forgaim ir in dara h-urraind, ocus ferglonn former fir-granda feargon ir in

[z] *Morrigu.*—Morrigu.—She was one of the wives of the Dagda, and the goddess of battle among the Tuatha de Dananns, the colony which preceded the Scoti or Milesians in their occupation of Ireland.—See Battle of Magh Tuiredh, preserved in the MS. H. 2. 16. in the Library of Trinity College, Dublin, where this Morrigu is introduced as the Bellona of this people. In the Book of Leinster, fol. 16, *b*, *b*, she is called the daughter of Erumas, and said to have resided in the *Sighi* or fairy palaces.

[a] *The Earl of Ulster.*—Iarla Uladh.—Is *Iarla* an original Irish word? Was it borrowed from the Danes? or are we to

There is over his head shrieking
A lean, nimble hag, hovering
Over the points of their weapons and shields:
She is the grey-haired Morrigu[z].
On the sod on which he treads,
On which he lays down his foot,
So much has his eye sparkled,
None but God can repress him.
An advice from me to my father,
It is an advice with reason,
Before the battalions of terror shall be viewed,
To raise his two hands.
The standards," &c.

It was then the malicious and merciless Earl of Ulster[a], Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to* flight[b] on their courage being tested and tried; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this: each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin[c] with a hard leather head, in readiness to thrust, was at the one jamb [*of the*

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

[b] *Flight.*—Ar a n-aipeoċaiḋ.—The text is here corrected from Mac Morissy's copy.

[c] *Fearful javelin.*—Fer co n-ḋuḃ-ġa, &c.—For a similar anecdote, see Leabhar Gabhala of the O'Clery's, an extract from which is printed in the Preface to Circuit of Muirchertach Mac Neill, published by the Irish Archæological Society, p. 21.

in uṗṗaind ele co n-uṗnaṗc impemaṗ iaṗnaidi aiṗ, i cengal do ċuailli coṫaigṫi congbala. Buaċaill bṗogda ic a bṗoṗtad 'na ceṗt-ṗaṗad ṗe ċoṗc no ċomgṗeṗaċt. Ocuṗ in tan ticṗad Ulltach no allmaṗaċ etuṗṗu, in inad a aimṗigṫi, do beṗed feṗ in cṗuad-gai ċind ċoidligṫe foṗgum aiṗ iṗ in daṗa h-uṗṗaind. Ocuṗ cliṗeḃ in cú ċuigi fa'n cuma cetna aṗ in uṗṗaind eli. Da ṗilled no da foṗ-ṗcáṫaigṫe in feṗ ṗin ṗe fuiṗmed ṗiṗ in foṗgaim ocuṗ ṗe cṗuad-gloim in chon ic uṗ-noċtad a ṗiacal ocuṗ ic comoṗlugud a ċaṗṗaiṫ d'á ṫeṗcad no da ṫṗen-gabail, do gabṫa ocuṗ do geimligṫea gan fuiṗeċ e-ṗein. Ocuṗ din in ṫé ticṗad gan foṗacht gan fobidgaḃ a h-uathbáṗaib in aiṗig ṗin do leigṫea gan lan-gabail. Acht ċena iṗ e fob aiṗigid uṗgabala ṗe caċ iṗ in cleaṗ ṗin Dubdiad Dṗai. Doig iṗ ṗe ṗṗim-feġi na puipli ṗo foṗtad ocuṗ ṗo h-uṗgabad eṗéin ic dola aṗ dibla ocuṗ aṗ daṗaċt, ṗe huaṫbaṗ in foṗgaim ṗin. Cid tṗaċt ni ṗṗiṫ feṗ gan élang no gan etiṗlen co Feṗdomun Fuileċ, mac Imomain, uaiṗ ba h-eṗein con ciuchail in coin tṗe n-a caṗṗaiṫ gup comṗoind a cṗaidi d'á claidem caṫa 'n-a cliab, ocuṗ ṗo oṗt feṗ in foṗgaim iṗ in uṗṗaind eli 'na ceṗt-deġaid gan caigill d'a cṗaiṗig. Ocuṗ tucuṗtaṗ tṗi beimenna bidbanaiṗ gan ċaigill gan comṗéġad, do Congal, do digail a dobeaṗt aṗ Ulltaib ocuṗ aṗ allmaṗaċaib, gup maṗbuṗtaṗ Gáiṗ Gann, mac Elaiṗ Deiṗg, a daltа, ba ṗiadnaiṗi do. Ocuṗ a ġilla Gaiṗ Gann, mac Sluaġain, ceann cumdaig ocuṗ commoṗṫa caċa claen-dala le Congal. Im gabaiṗ laṗla Ulad Feṗdomun ic tabaiṗt in tṗeṗ bemi, gup benuṗtaṗ in claidem ina ceṗt inad, gup compaind in imdaig n-aiṗ-

eċaiṗ

[d] *He was taken and fettered, &c.*—i. e. those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would "byde the brunt to the death."

*the door of the tent*], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay[d]. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [i. e. *mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman[e], but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck the

[e] *Ferdoman the Bloody, the son of Imoman.*—Feardomun mac Imomain.—No account of this warrior has been found in any other document.

eċair tremri co talmain. Act ċena baigim co fir, ar Fertomun, naċ dernair do durcad dibergi, ná d'forbad fir-uilc itir Erinn ocus Albain naċ aithfind-fea ort, muna imgaibtea in inad. Aċt ata ní bud airciri and, .i. ergi gur trarta, ocus na cata do ċorugud, ocus na curaid do comgreracht, ocus na h-ard-maiti d'acallaim, ina na h-amainri ocus na h-aimigne tucair ar Ulltaib ocus ar allmaraċaib do'n tuaiṫ-bert gur trarta; uair ir feidm or na fedmannaib, ocus ir forneart naċ fulaingter flaith-rig Fear Fuimid, .i. Domnall, mac Aeda, do nert-freagra aniug. Rot fia buaid, a caṫ-milid, ar Congal, ir reċt Rudraigeach rin, ocus ir fregra fir Ulltaig; aċt ċena, bid a fir agut-ra, gorta fer frertail cacha flaṫa, ċoirc ocus ċurraigṫi caċa curad Congal, ar feidm ocus ar engnum, ar duchur, ocus ar deg-gnim. Ocus ra luaidetar in laid rea, ocus laiberṫar ir in laid, ar ir earbadaċ ó'a h-adbar:

Erig, a Chongail Maċa,
ocus corraig na caṫa,
mor in feidm fa tucair laim,
rig mar Domnall do dingbail.
Cid ma bud feidm mór dom' laim,
duine ar domun do dingbail,
me bodein am ronn caṫa,
am ua rig ir ro-flaṫa.

Finnaid

[f] *King of the men of the West.*—Flaith-rig fer Fuimid,—i. e. of Ireland. Keating writes that Crioch na bh-Fuineadhach, i. e. the county of the Hesperides, was the second name which was given to Ireland.

[g] *Success.*—Rot fia, a verb defective, is explained *take or receive* by Peter Connell; it occurs very frequently in the Book of Lismore, but it is not explained in any printed Irish dictionary.

[h] *The argument of which is defective.*—This shows that the writer of the story had ancient MS. authorities for his facts.

[i] *Macha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. "I swear truly," said Ferdoman, "that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West[f], Domhnall, son of Aedh, this day." "Mayest thou have success[g], O warrior," said Congal, "*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero." And this poem was spoken, the argument to which is defective[h]:

*Ferdoman.*—"Arise, O Congal of Macha[i],
And array the battalions,
Great *is* the task thou hast taken in hand,
To resist a king like Domhnall."

*Congal.* — "Why should it be a great exertion for my hand
To resist any man in the world,
I myself being a bulwark of battle,
The grandson of a king[j] and a great prince.
Know

[j] *Grandson of a king*—Cm ua ṗiġ.—See pedigree of Congal, at the end of this volume, from which it appears that he had just claims to all that he boasts of, for he was descended from the most heroic and most ancient line of princes that Irish history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Finnaid ga lín ata amuig,
mac Aeda, aird-rig Ailig?
in fitir neaċ uaib go fe,
in lia doib ina dúinne?
Coic cuigid, a derfar ann,
ataat in iaṫaib Ereann,
ataat uile, aidblib gal,
i t'agaid aċt aen ċoiced.
Ata imarcaid eli,
it ċenn, a uí Ruḋraiġe,
at ċoiced fein, feidm n-gialla,
Conall, Eogan, Airgialla.
Albanaig uaim na n-aġaiḋ,
ir cuig ced a Cind Magair,
dingebat cuiged máid caṫ,
ceṫri meic ailli Eachach.
M'amair ocus mo deoraid,
i n-aiġiḋ Ceneoil Eogain,
me bodein ocus mo ġaill,
i n-agaid Ceneoil Conaill.
D' Ulltaib noċ ar fuirail lem,
a ceiṫre comlin 'na cenn,
nir lia laeċ cruaid do cleċt gail,
d' feraib Erenn na d' Ulltaib.

Ro

[k] *Arch-king of Ailech.*—Airdrig Ailig. —After the desertion of Tara, in the year 563, the monarchs of the northern Hy-Niall generally resided at Ailech, near Derry.

[l] *Descendants of Rudhraighe.*—A ui Ruḋraiġe.—See Congal's pedigree at the end of this volume.

[m] *Cenn Maghair.*—Cinn Magair is still so called, by those who speak the Irish language, but anglicised Kinnaweer; it is situated near Mulroy Lough, in the barony of Kilmacrenan, and in the county of Donegal. In the paper copy Dun Mo-

Know ye the number that are yonder
With the son of Aedh, arch-king of Ailech[k]?
Does any among you know as yet,
Whether they are more numerous than we?"

*Ferdoman.*—"The five provinces, it is said,
That are in the land of Erin,
Are all,—great their valour,—
Against thee, except one province.
There is another odds
Against thee, O descendant of Rudhraighe[l],
In thine own province,—a capturing force,—
The races of Conall and Eoghan, and the Airghialla."

*Congal.* — "The Albanachs from me against them,
And five hundred from Cenn Maghair[m],
The four beauteous sons of Eochaidh
Will repel one province in the battle.
My soldiers and my exiles
Against the race of Eoghan,
Myself and my foreigners
Against the race of Conall.
For the Ultonians I would not deem *it* too much
*To have* four times their number against them,
There were not more heroes[n], accustomed to battle,
Of the men of *all* Erin than of the Ultonians.

Of

naiḋ is read instead of Cinn Maġair, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

[n] *There were not more heroes,*—i. e. Ulster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pad dib Concobar coir,
no pad dib Fergus, mac Róig,
no pad dib do Choin na cles,
no pad dib Conall comdes.
Ro pad dib do clainn Rosa,
secht meic ailli Fergusa;
no pad dib Celtchair na cath,
ocus Laegaire buadach.
Ro pad dib lucht Conaille,
Aengus, mac Laime Gaibe;
no pad dib, ba fessidi in dal,
Naísi ocus Ainli ir Ardan.

Ro

[o] *Conchobhar.*—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

[p] *Fergus, the son of Roigh.*—Fergus, mac Roigh.—He was king of Ulster immediately preceding Conchobhar Mac Nessa, by whom, and whose myrmidons, he was dethroned. He afterwards passed into Connaught, where he was received by Olill, King of Connaught, and his queen, the celebrated heroine Meave, who assisted him to wage a war on the Ultonians, which was carried on for the space of seven, or, according to others, ten years.

[q] *Cu of the feats.*—Cu na-g-cleas,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, "*fortissimus heros Scotorum.*"

[r] *Conall.*—Conall,—i. e. Conall Cearnach, another of the heroes of the Red Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

[s] *Race of Ross.*—Clann Rosa,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

[t] *Sons of Fergus.*—Secht meic Fergusa. —The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note [p]. These were Eoghan, Feartlachtgha, Corc, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlenn, and Corbolonn. Meave, Queen of Connaught, was the mother of three of these sons, viz., of Conmac, Ciar, and Corc, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Firbis's Genealogies of the Clanna Rudhraighe.

[u] *Celtchar of the battles.*—Celtchair na

Of them was Conchobhar[o] the Just;
Of them was Fergus, the son of Roigh[p];
Of them was Cu[q] of the Feats;
Of them was Conall[r] the Comely.
Of them were the race of Ross[s],
The seven beauteous sons of Fergus[t];
Of them were Celtchar of the Battles[u],
And Laeghaire the Victorious[v].
Of them too were the people of Conaille,
Aengus, son of Lamh Gaibhe[w],
Of them were,—of whom they would boast,—
Naisi, Ainli, and Ardan[x].

Of

ʒ-caṫ.—He was one of the heroes of the Red Branch, and gave name to Dun Celtchair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, *a*, where he is called of Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: "Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultoniæ circa ipsa Filii Dei Incarnati tempora."—*Trias Thaum.* p. 566, n. 52.

[v] *Laeghaire the Victorious.*—Laeġaire Buaḋaċ.—He was also one of the heroes of the Red Branch: for an account of his death see Keating. The chiefs of Ulster, before the expulsion of Fergus Mac Roigh into Connaught by his successor, Conchobhar Mac Nessa, are set down in a vellum MS. in the Library of Trinity College, (H. 2. 16. p. 759.) as follows: "These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghan Mac Durthacht, Celtchair Mac Uitechair, Blai Brughaidh, Dubhthach Dael Uladh, Ailill Milteng, Conall Anglonach, Muinremur Mac Gerrginn, and Cethern Mac Fintain." They were all at the Banquet of Bricrinn, of which a curious account is given in the Book of Leinster.

[w] *Aengus, son of Lamh Gaibhe.*—Aenġus Mac Laiṁe Ġaiḃe.—He was also one of the heroes of the Red Branch. Some account of him and his father, Lamh Gaibhe, or Lamh Gabhaidh, is preserved in the Book of Leinster, fol. 73, *a*, *a*.

[x] *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O'Flanagan, in the Transactions of the Gælic

Ro pad dib-fin ar fodain,
clann curatha Concobair;
fo pad dib Dubthach ó' n Lind,
ir Munremar, mac Gerrgind.
Ro pad dib, ar in Táin tair,
Cethern fir-gairg, mac Finntain,
fo pa dib, ba gairb a n-gail,
Amairgin figda Reochaid.
Ro pa dib,—ba ferrdi fin,—
Fergus, mac Leide luthmair;
fo pa dib, a n-am na creach,
Cathbaid, Congal Clairingnech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Conall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

[y] *Sons of Conchobhar.*—Clann curata Conċobair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called Tain Bo Cuailgne, of which the most ancient copy now extant is preserved in Leabhar na h-Uidhre, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe:

Maicne Conċobair an rig,
Ca h-Ulltaib ba mór a m-brig;
Ni riacht a n-úra ná g-cat
Nonbar rodur rárugfeab;
Cormac ba Conluingir laind,
Fionnċab, Glairne, ir Conaing,
Maine, Cumgraid ba caom gné,
Fiacha, Fiachna, Furbuide.

"The sons of Conchobhar, the king,
Among the Ultonians great was their vigor;
There never engaged in skirmish or battle
Nine who would subdue them:
Cormac Conluingis, the strong,
Fionnchadh, Glaisne, Conaing,
Maine, Cumsgraidh of fair countenance,
Fiacha, Fiachna, Furbuidhe."

[z] *Dubhthach.*—He was the celebrated Dubhthach Dael Uladh, one of Conchobhar Mac Nessa's household.—It is stated in

Of them were likewise
The heroic sons of Conchobhar[y];
Of them was Dubhthach of Linn[z]
And Munremar, son of Gerrginn[a].
Of them, on the Tain [*cattle-spoil*] in the east,
The truly fierce Cethern, son of Finntan[b],
Of them was,—fierce his fight,—
The regal Amairgin Reochaidh[c].
Of them was,—better for it,—
Fergus, son of Leide the supple[d];
Of them were, in times of plunders,
Cathbhaidh[e] and Congal Clairingnech[f].

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

[a] *Munremar, son of Gerrginn.*—Munremar mac Gerrgind.—He was one of the heroic chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 73, *a*, *a*, where he is mentioned as one of the heroes who claimed the honour of dissecting the famous pig called Muc Datho, at a banquet given by a Leinster chieftain.

[b] *Cethern, son of Finntan.*—Cethern mac Finntain.—He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, *a*, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east of Ireland, in the present county of Louth.

[c] *Amairgin Reochaidh.*—Amairgin Reochaid.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Firbis, thus:—"Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe."

[d] *Fergus, son of Leide the supple.*—Fergus mac Leide.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b*, *b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

[e] *Cathbhadh.*—Cathbad,—i. e. Cathbhadh, the druid, the father of Conchobhar Mac Nessa, King of Ulster.

[f] *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O'Flaherty's chronology, about the year of the world 3889.

Ro pa dib—angbaid in fainD,—
Irial Uaithne, mac Conaill.
fo pa dib ac cur na fer
Cumscraid, Cormac Conloingef.
Uladd at imda a n-écta,
a corcar ní coidécta
gur in Mairt fi for Muig Rath,
ó do cuirred a céd cath.
Cath Rathain, cath Ruis na rig,
cath Duma Beinne ir blad fír,
cath Edair, ann fo h-anad,
cath firbeoda Find-charad.
Cath nár b' urusa d'áirim,
ic gairig, ic iolgairgeci,
cath fo brir ar fluag Semne,
brisleć Muigi Muirtemne.

Ced

[g] *Irial Uaithne, the son of Conall.*—Irial Uaithne mac Conaill.—He was generally called Irial Glunmhar, and was King of Emania, or Ulster, for forty years, and the son of Conall Cearnach, one of the most distinguished of the heroes of the Red Branch.—See list of the Kings of Emania, as taken from the Annals of Tighernach, in Note C, at the end of this volume.

[h] *Cumhscraidh.*—Cumscraid.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

[i] *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

[j] *Battle of Rathain.*—Cath Rathain.—No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

[k] *Battle of Ros na Righ.*—Cath Ruis na rig,—now Rossnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.

Of them was,—valiant his deeds,—
Irial Uaithne[g], the son of Conall,
Of them in fighting the battles
Were Cumhscraidh[h] and Cormac Conloinges[i].
The Ultonians! many their exploits,
Their triumphs were incomparable
To this Tuesday on Magh Rath,
Since they fought their first battle.
The battle of Rathain[j], the battle of Ros na righ[k],
The battle of Dumha Beinne[l] of true fame,
The battle of Edar[m], where a delay was made,
The truly vigorous battle of Finn-charadh[n].
A battle which was not easy to be described,
From shouts,—from various shouts,—
The battle in which the host of Semne[o] were defeated,—
The Breach of Magh Muirtheimhne[p].

The

[l] *Dumha Beinne*, —i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroimhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D. 240.—See Ogygia, Part III. c. 67.

[m] *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster, —was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and Mesgeghra, King of Leinster, and his people, on the other. In this battle Mesgeghra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

[n] *Battle of Finn-charadh.*—Caṫ Finnċaraḋ.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

[o] *The host of Seimne.*—Sluaġ Seimne. —The Ultonians were sometimes so called by the bards, from the plain of Seimne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim.—See Colgan, Trias Thaum. p. 183, n. 219.

[p] *The Breach of Magh Muirtheimhne.*—Ḃriġlech Muiġe Muiṙṫeimne. — Magh

Ceo la Concobair o'á clainn,
ocus Derg-ruaċar Conaill,
o'á tuc Fergus,—forum n-gle,—
na tri maela Mide.
Secht cata im Caiṫir Conrui,
argain Fiamain, mic Forui
argain Conrui ba buan blad,
im fecht macaib déc Deaḋaḋ.
Ni dernrat ban-ecta ban,
fluag Emna, airecht Ulaḋ.
acht mad Mugain, tria na feirc,
ocus Medb uaṫmar, oirdeirc.

Noca

Muirthemhne was the ancient name of an extensive plain near Dundalk, in the present county of Louth. The battle here referred to was made the subject of an Irish romantic tale, of which there are many paper copies in the collection of Messrs. Hodges and Smith, College-green, Dublin.

[q] *Conchobhar gave his sons.* — Ceo la Concoḃair o'a cloinn.—The story is unknown to the Editor.

[r] *Derg-ruathar Chonaill.*—Ḋearg-ruaṫar Chonaill.—This is also the name of an historical Irish Tale.

[s] *Maels of Meath.*—Ḋ'á o-tuc Fergus.—The story to which this line refers is unknown to the Editor.

[t] *Cathair Conrui.*—Caṫair Conrui,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, *a*, *b*, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

[u] *Fiamuin, son of Forui.* — Fiamuin mac Forui.—It is stated in the Book of Leinster, fol. 16, *a*, *b*, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons[q],
And the Derg-ruathar Chonaill[r],
In which Fergus,—noble the deed,—
Took the three Maels of Meath[s].
Seven battles around Cathair Conrui[t],
The plundering of Fiamuin, son of Forui[u],
The plundering of Curoi,—lasting the renown,—
With the seventeen sons of Deaghaidh.
The host of Emania[v], the host of Ulster,
Have never committed woman-slaughter[w],
Excepting *in the case of* Mughain, through love of her,
And the hateful, *but* illustrious Medhbh.

I

a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story. — See Preface.

[v] *The host of Emania.*—Sluaġ Eamna. —The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Liffeachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Armagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: "Emania propé Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem."—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infrà.*

[w] *Have never committed woman-slaughter.* —Ni dearnaic ban-ecta ban,—i. e. they never disgraced themselves by slaying women, except in two instances, namely, in that of Mughain, who was slain through jealousy, and that of Meave, Queen of Connaught, who was slain by her own sister's son, Furbuidhe, son of Conchobhar Mac Nessa, on Inis Cloithrinn, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker's Island, on which the spot where Meave was slain is shown, under the name of *Inad marbhtha Medhbha.*

Noċa n-áirem cén bam beo,
eċta Ulaḋ o Ath Eo.
A riġ Cine ir lerḋa nim,
a bile Emna erig.

Erig a.

Ir and rin ro érgar oll-caṫa Ulaḋ ocus allmarać co ricḋa, raebrać, rormata, co h-armḋa, ocus co h-aigbeil, ocus co anrata, ra ċomarcaib croda comergi caṫ-brortuḋaċa Congail; aċt gér bo h-áirem, ocus ger ba ainmniugaḋ aen ṙluaig ocus aen-ṙloinnti ar na ḋá ċath-ṙoċraiḋi croḋa, comṫenna Congail, rorrat raine ploinnti ocus ruiḋigṫi cać ḋeg-ṙluag, ocus cać ḋeg-ṙoċraiḋi ḋib-rein ar cumurc ocus ar comergi ċaiċ ra leiṫ ar laṫair ḋo'n laeċraiḋ rin; ocus ba h-amlaiḋ ro erig cać raer-ṙluag roċeneoil acu ir in uair rin, .i. cać airecṫ ar n-iaḋuḋ ra'n airḋ-rig, ocus cać tinol ar timrugud ra tigerna. Ocus ba h-eaḋ inro ḋeiṫbir ocus ḋeiliugaḋ caċa ḋeg-rocraiḋi ḋib-rein, itir innell ocus orḋugud, itir ċortuḋ ocus ċomugaḋ caṫa, rorrat rain ocus rorrat ruaiċniḋ ó cách ar ċeana. Ṙál-airḃi ferrḋa, fir-ḋluiṫ, raebar-clerach Frangc ar n-ergi co h-anrata ina cath ocus ina cró ċobraiḋ, ċengailti, cliṫ-ṙorcaḋaċ curaḋ, ra Ḋairbre, mac n-Ḋornmair, flaiṫ rein fleḋmar, rormata, raṫ-comairleċ Frangc. Ocus ḋin gér b'é ṙluag rúntach, raeb-ċraiḋeċ, rroll-meirgeċ, ṙluag-airberṫach Saxan, ba h-ágmar a n-innell, ina corrṫair ċlaiḋem ocus ċorr-ṙleag, ocus ċaṫ-rciaṫ, ra Ḋarḃ, mac Rogairḃ, rig rein réiṫrech, roinemail, ṙluag-nerṫ-línmar Saxan. Ocus gér b'é ṙluag borrṙaḋaċ, bágach, breac-meirgeaċ, bárc-liberṫaċ Bretan, ba rermaċ a reol rein ina m-bróin brotla, biarṫaigi, Bretnair-berlaig,

[x] *O prop of Emania arise.* — The last quatrain of this poem is very different in the paper copy, thus:

Ar iaḋ, ḋar linn, ir lerḋa neim,
A ócca Emna erig.

[y] *The mighty battalions.* The Irish word

I could not enumerate, during my life,
The exploits of the Ultonians of Ath eo.
O king of *Line* of most distinguished valour,
O prop of Emania arise[x]!
Arise," &c.

Then rose the mighty battalions[y] of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairbre, the son of Dornmhar[z], the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their array

cat, which makes cata in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

[z] *Dairbre, son of Dornmhar.*—This must be considered a fictitious character, unless we suppose Dairbre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

laiġ, bodba, fa Conan Rod, mac Eachach Ainġcir, ocus fa Dael, mac Caili Druad, co n-a tri macaib, .i. Réir, ocus Ul ocus Artur a n-anmanna. Ocus din fór, ġér b'é óg-fluaġ arnaid-ecclinmar, etrocar Alban, ba fár-dluiċ a fuidiugad ina carpaiġ ceirt, comaird fa ceiṫri macaib Eachach Buidi, .i. Aed in Erric Uaine, ocus Suibne, ocus Conġal Mend, ocus Domnall brec. Ocus ġér b'iat forne ocus forġlaiġi ferrda, fomórda, ferġ-duaibreċa Finnġall, ba h-allmarda a n-innell fein ina leibenn luirech, ocus laiġne, ocus lebar-fciaṫ, fá Elair n-Derġ, mac n-Dolair, flaiṫ fortamail Findgall.

Oll clanna h-Ir, mic Miled, imraiter aġaind ar a aiṫli-fein: ba mín caċ meirneċ, ocus ba tláiṫ caċ teaġar, ocus ba cennair caċ corugad, in aiṫfeġad innill ocus écoirc adaiġthe merrda, midachda, mor-daingen na mileđ boi acu fa Conġal Claen, mac Scannlain Sciaṫ-leṫain, aird-rig uaibreċ, allata, oll-ceṫradach Ulad. Ġér digrair cach drem, ocus ġer croda, caċ cined, ocus ġer comlan caċ corugad, ro b'iat rig-clanna réidi, ruiṫenda, rig-breṫaċa Rudraiġi ba h-uilliu, ocus ba h-aidbli, ocus ba h-orcarda innell; ba cruinne, ocus ba croda, ocus ba cobraiġi corugad; ba dluiṫi, ocus ba daingne, ocus ba duaibrige deired; ba ġlaine, ocus ba ġeri, ocus ba ġaibṫige cimra, ocus caṫ-imli; ba treri, ocus ba tige, ocus ba trenleṫi torać; ba roinnme, ocus ba rantaiġi raiġid; ba h-ellma, ocus ba h-ércaidi aiġned, d'iarraid na h-imrerna, ocus do cornum na cath-laiṫreċ re clannaib Cuind.

Cinnir Conġal ceim ó na cuadaib co Cnocán in corcair, .i. áit ar craided, ocus ar commaídead corcar Conġail, ar na fodbugad d' feraib Erenn. Ocus ro inda a aġaid ar Ulltaib ocus ar allmaraċaib, ocus ro ġab ġa fiadnugad orro a dígenn bodein re Domnall

[a] *Race of Conn*,—i. e. the descendants of Conn of the Hundred Battles.

[b] *The hillock of the victory*.—Cnocán an corcair.—This name is now forgotten.

array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingces, and under Dael, the son of Caili Druadh, with his three sons named Reis, Ul, and Arthur. And as to the cruel, many-deeded, merciless young host of Alba, very close was their array as an even high rock, under the four sons of Eochaidh Buidhe, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Finngalls, strange was their array in a bulwark of armour, spears, and broad shields, under Elar Derg, the son of Dolar, the valiant prince of Fingall.

After these we have to mention the great descendants of Ir, the son of Milesius: tame was all courage, feeble all defence, and mild every array, in comparison with the fiery, lively, great, and firm array and complexion of the heroes who were around Congal Claen, the son of Scannlan of the Broad Shield, the haughty, famous, intelligent arch-king of Ulster. *And* though every party was diligent, though every tribe was brave, though every equipment was complete, the ready, resplendent, kingly-judging descendants of Rudhraighe were the most numerous, prodigious, and warlike in array; the most compact, the bravest, and the stoutest in order; the closest, the firmest, and the most terrible in the rear; the straightest, the sharpest, and the most terrible in the borders and flanks; the strongest, the closest, and the mightiest in the front; the most successful and sanguine in the onset, and the most prepared and most ardent-minded in longing for the conflict, to maintain the field against the race of Conn[y].

Congal stepped aside from the warriors to Cnocan an choscair [the hillock of the slaughter[z]], *afterwards so called as being* the place where Congal was overcome and triumphed over, when he was cut down by the men of Erin; and he turned his face upon the Ultonians and foreigners, and proceeded to prove to them the cause of his own

Domnall ocus a domun do dícennad do clannaib Cuind Cédcatáig, .i. a cuiged gan cennach ar na deadail re derb-fine, munn fon ocus Emain gan Ulltach, ocus in Craeb Ruad gan cuiraid do clannaib Rudraigi 'ga ro-aitreb, ocus arbert na briatra sa ann:

Cinnid céim co cath-latair,
a Ulltu 'sa allmarcu,
Indraigid h-ua h-Ainmirech,
aitid air bar n-eranóir.
Diglaig mo deirc n-díradairc,
ar in triat som' tógaib-sea,
berid bairne brat-merda,
i comdail na cuigedach.
Cormaid Cuigeb Concobair,
re clannaib Cuind Ced-catáig,

o

[a] *Craebh Ruadh.*—Craeb Ruad, now anglicised Creeveroe; it is the name of a townland situated near the River Callan, not far from Emania.—See Stuart's History of Armagh, p. 578, and Ordnance Map of the Parish of Armagh, on which the site of the house of Creeveroe is shown.

Keating writes as follows of the palace of Emania, as it stood in the time of Conchobhar Mac Nessa and the heroes of the Red Branch:

"Tri h-árusa iomorra do bí a n-Eamain Macha re linn Choncobair, mar ata, Broindearg, Craobdearg agus Craobruad. 'S an céad cig do bidir a n-oclaib; &c. An dara teach, d'a n-gairtide Craobdearg, ir ann bidir na h-airm agus na reidde uairle a g-coimédad; agus an treas teach d'a n-gairtide an Chraobruad, ir ann do riartaide e fein mar aon le lion a laochraid."

Thus translated by Dr. John Lynch, author of Cambrensis Eversus, in his MS. translation of Keating:—"Palatium Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgò Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cimelia continebat; et triclinium, Craobhruadh appellatum, ubi cibus illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere."

These great houses, so famous in story as

enmity to Domhnall, and how his kingdom was decapitated by the descendants of Conn, that is, how his province was left without a chief or head, having been taken from his tribe, which left Emania without an Ultonian, and Craebh Ruadh[a] without a champion of the race of Rudhraighe; and he said these words there:

"Advance to the battle field,
Ye Ultonians and foreigners,
Attack the grandson of Ainmire,
Revenge on him your insults.
Revenge ye my sightless eye
On the prince who fostered me;
Make a watchful, quick advance
Towards the provincialists.
Contest the province of Conchobar [i. e. *of Ulster*]
With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, ın ɔan ba ɸo ɸuıṅ Ull-ɔaıg, when in the meridian of their power, splendor, and glory, were in ruins in the time of Congal, and the land on which they were situated was in the possession of the Clann Colla, or Oirghialla. Dr. Stuart, in his History of Armagh, speaks of the ruins of these buildings as follows:—"The site of these ancient edifices can be nearly ascertained at this present hour. There is a townland near the Navan hill, westward of Armagh, which is yet denominated *Creeve Roe*, a name which, in the English letters, expresses the very sound designated in the Irish characters by the word *Craobh Ruadh*, the red branch. The uniform tradition of the country assigns this district of Creeve Roe as the place where the regal palace stood. There is, in an adjoining townland called Trea, a mound which, in form, resembles this figure ⌐, and is universally denominated the *King's Stables*. Navan hill" [which is the Anglicised form of cnoc na h-Ɇaṁna] "overlooks the lands of Craobh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence."—*Hist. Armagh*, pp. 578, 579.

o Inḃer ċáiḋ caem Colpṫa,
co Ḋrobaíṙ, co Ḋubṙoṫaiṙ.
ḃa h-eṙin baṙ ṙen cuiġeḋ,
ı ṙemiuṙ baṙ riġ-ṙinnṙeṙ,
in tan ba ṗó ṗiṙ Ulltaiġ,
baṙ cṙich-ṙi niṙ cuimniġeḋ,
ṙe ṗebuṙ baṙ ṗiṙ-laeċ-ṙi.
Coṙmac, Cuṙcṙaiḋ, Concobaṙ,
Ṗeṙġuṙ, Ṗiaċa, Ṗuṙbaiḋi,
Ṗinnċaḋ, Ṗeṙġna, Ṗeṙaḋach,
Ḟoġan, Ḟṙṙġi, Amaiṙġin.
Menn, Maine, ocuṙ Munṙemaṙ,
Laiġṙeċ Lannmáṙ, Laeġaiṙe,
Celtċaiṙ, Conall Comṙamaċ,
Ceiṫeṙn, Cú na caem-ċeaṙḋa,
Caṫbaiḋ, Conġal Claiṙinġneċ.
Naiṙi co n-a neṙt-ḃṙaiṫṙiḃ,
Aenġuṙ, Iṙial oṙḋniġi,
Aġ ṙin ḋíne ḋeġ-Ulltaiċ,
náṙ ṙíneḋ, naṙ ṙaṙaiġeḋ,
Ruḋṙaiġeċ ṗé ṙeime-ṙiuṁ.
Maiṙġ ṙo ġein ó'n ġaṙṙaiḋi ṙin,
ġan aiṫṙiṙ a n-enġnuma;

maiṙġ

[b] *To Drobhaois and Dubhrothair.* — O Inḃeṙ Colpṫa, co Ḋroḃaíṙ, co Ḋuḃṙoṫaiṙ.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Drobhaois, which flows out of Lough Melvin and falls into the Bay of Donegal at Bundrowis. The river here called *Dubh-Rothair*, i. e. the Black River, is that now called the River *Dubh*, or Duff, which falls into the same bay at Bunduff. Keating says,

"Coiġe Ulaḋ o Ḋroḃaoiṙ ġo h-Inḃeṙ Colpṫa."—Or as Lynch renders it, "A

From the fair beauteous Inbher Colptha
To Drobhaois and Dubhrothair[b].
That was *the extent of* your old province
In the time of your royal ancestors,
When the Ultonians were truly great,
Your country was not circumscribed,
From the goodness of your true heroes.
Cormac, Cuscraidh, Conchobhar[c],
Fergus, Fiacha, Furbaidhi,
Finnchadh, Fergna, Feradhach,
Eoghan, Errgi, Amairgin.
Menn, Maine, and Muinremar,
Laighsech, Lannmhor, Laeghaire,
Celtchair, Victorious Conall,
Cethern, Cu na Cerda [i. e. *Cuchullin*]
Cathbhaidh, Congal Clairingnech.
Naisi with his mighty brothers,
Aengus, Irial the renowned,
There is a race of good Ultonians,
Who were not prostrated, who were not overcome,
Nor was one Rudrician in their time.
Alas for him who sprung from that tribe,
Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur" [sc. Ultonia].

[c] *Cormac, Cuscraidh, Conchobhar.*—Cormac, Cuscraid, Conchobar, &c.—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster, and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lannmor. He was the son of the hero Conall Cearnach, already often referred to, and ancestor of the seven septs of Laoighis or Leix, in the Queen's County, of whom the O'Mores were the most distinguished.

maiṗg dán' cṗich a cuigeḋ-ṗun,
gan tuailngiuṗ a ḋuṗṗaċta;
gan ċom-ṫṗiall a ċoṗnuma,
ṗṗi h-eaċtṗannaib aitṗebuṗ.
Cṗiċ comlan gaċ cuiceḋach,
gan upeṗḃaiḋ acu-ṗum,
ca cṗich aċt aṗ cuiceḋ-ne
naċ h-e a ṗiġ 'ṗ a paṫmaṗ tṗiaṫ,
oṗḋaigiuṗ co h-aenṫaḋaċ,
taiṗig aṗ a tṗen tuaṫaib,
bṗuġaiḋ aṗ a baileḋaib,
mic ṗiġ aġ a ṗo ċoimeḋ,
aċt ṗinne, ṗil Ruḋṗaige?
Conall, Ḟogan, Airgialla,
ṗoṗgabṗat aṗ ṗeṗanna,
gup ob ċucu in caṫṗeim-ṗi,
ḋ'a cuṗ aṗ aṗ cind.

Cindid c. c.

Aṗ comeṗgi na caṫ-buiḋen cṗoḋa, cengailti, coṗṗ-ḋétla cuṗaḋ ṗin, ṗo innṗaigeaḋaṗ in ḋa oll-bṗoinig aiḋbli, uaibṗeaċa, eṗ-iona, agaiṗṫecha, anṗalaiḋ ṗin, co h-aen maigin ina ṗṗeṫh-ṗoṗnib ṗoinnme, ṗoṫla, ṗluag-meṗa, ṗuiḋigṫi, ṗaṗ-laeċ; ocuṗ ina n-gṗinneḋaib géṗa, gaibṫeċa, gṗeim-ḋétla, gṗoḋ-neimneċa gaiṗceḋ; ocuṗ ina laemannaib leṫna, luaṫ-meṗa, leiḋmeċa, lebaṗ-coṗnumaċ laiṫṗech; ocuṗ ina n-ḋlúmaib ḋicṗa, ḋeṗṗcaigṫi, ḋeinmeċa, ḋoṗṗeagaṗṫa ḋebṫa; ocuṗ ina ciṗeḋaib cṗuaiḋi, coḋnaċḋa, cṗaíḋemla, cneṗcengailti caṫa, co ṫṗi ḋelg-ḋaingnib ḋluiṫi, diġṗaiṗi, ḋṗeach-ḋuaibṗeċa, diṫoglaigi ḋebṫa, aṗ n-a n-ḋeilb, ocuṗ aṗ n-a n-ḋingi, ocuṗ aṗ n-a n-ḋluṫugaḋ, maṗ iṗ ḟeṗṗ, ocuṗ iṗ ágmaiṗe, ocuṗ iṗ aigbéli ṗo ṗéḋaḋaṗ a n-aiṗig, ocuṗ a n-aṗḋ-maiṫi ḋo leiṫ ḟoṗ leiṫ, .i.

cleṫh

Alas for him whose country is their province,
Not to aspire to their valiant deeds,
Not to attempt its defence
Against the adventurers who inhabit it.
The entire country of all the provincialists
They possess without diminution;
What country is there but our province
In which its own king and prosperous chief
Does not appoint with full consent
Toparchs over mighty territories,
*And* brughaidhs [i. e. *farmers*] over townlands,
The sons of kings guarding them,
But ours of the race of Rudhraighe?
The races of Conall and Eoghan, and the Airghialla,
Have seized on our lands,
And against them we make this onset,
To drive them from over us.

Advance," &c.

These brave, connected, impetuous bands of heroes having risen out, marched to one place in two prodigious, proud, compact, wicked, revengeful, malicious divisions, in well-looking, arrogant, swift, well-arranged lines of great heroes; in sharp, terrible, haughty, venomous phalanxes of valour; in broad, rapid, furious, wide-defending flames of the battle field; in zealous, distinguished, rapid, unopposable crowds of contest; and in hard, princelike, courageous, connected lines of battle, with three ardent, terrible-faced, impregnable, bristling bulwarks of battle formed, condensed, and consolidated, as well, as formidably, and as terribly as their chiefs and arch-nobles were able respectively to arrange them; with their hard, smooth-handled, well-made, warlike forest of ice-like, shining, blood-red, beacon-like, lucky spears

cleth caillti, cruaidi, cliann-fedi, coraigthi, cuirata catha, do flegaib feacda, foignenta, frúb-fuada, feol-comairtacha, fenta, fomru catha fo-dírge fa mergib, ocus fa m-bratachaib blaithi, breid-gela, bord-nuídi, brec-datacha, badba; ocus clar-fceimelta cengailti, com-dlúta, com-airda, craeb-datacha, cath-friath ar a cul-rein i comnaidi; ocus fal-cirdeada feigi, fothaigthi, ocus fuirigthi catha fedma, do tacur ocus do timthugad luirech throm, togaidi, taeb-trebraid, tath-lom-chruaid, teachtaigthi threara, ocus tairbenta thoraig throm gliad, ar n-a fhethad, ocus ar n-a fluaigh-digh-laim do gleire gaithlennach ocus galgat, ocus do comraignib cuirad ocus cath-mileth; ocus cath-garrda corraigthi do cuiradaib cengailti ic doirrfeorachd catha daingin, ocus catha dlum-ghinne duaibrigh, der-arm-fhaebraigh deabtha dib-rein; ar nir fhurail fraech ferrda, fothaigthi, fál-armda fid-fhaebrach, fir-dluith degh-arm, ocus degh-laech, ocus degh-daíne a cet ghinne gacha catha cechtarda re cortud ocus re cúrrucad a chéli.

Ba h-imda, am, acu-rum earr ógh, ághmar, aidlennta, arm-inmillti, gan filliud, ocus midach mear-maidmech, mál-fhuaichnid, merchnáiti mor-threra gan mínugad; ocus leaccanach laidir, lonn-mer, laindech, laech-ledairthi luirgh, gan locrugad; ocus cath-cuingid comnirt, cenn-ard, cler-armach cothaigthi comlaind, gan cumrcugad; ocus righ-milid rechtmar, ruithenta, rend-gaibthech, rorc-fhichda, ro-bladach, gan rogacht, ar ti threara do thennad ocus do thren-fhuarait, co rotal, rolámaigh, in aicill a fedma d'fulangh, ocus d'fothugad, ocus d'imcongbail, co fraecda, forniata, ar lom-thi a lama, ocus a lann-chlaidem do lan-derghad, co luath-mer, lan-arnaid, ar lathair in laithe rin.

Cid tracht, in tan forrat tairgrecha tromghliad a thren-fhir, ocus forrat armda, imillti, oll-chetfadach a n-ánraid, ocus forrat fraechda, fergacha, forniata, fregarthacha a fénnid, ocus forrat foinnme, rúntacha, ruidighthi a fluagh-foirne coraigthi catha, rucratar ruathar

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricæ to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to redden his hand and his sword rapidly and cruelly on that day.

At length, when the mighty men were ready for the heavy contest, when the warriors were armed, arrayed, excited; when their heroes were furious, angry, valiant, ready to meet *every challenge;* and when the battalions were ready, active, arranged, and arrayed, they made a royal, legal, spear-terrible, furious rush, and a hard, firm, vigorous onset, without mercy, without consideration, against each other,

ruaċar rigda, reċtmar, renn-gaibtech, ruaċar-borb, ocur caṫreim cruaid, cobraid, com-dicra curad, gan ċaingill, gan ċomṙegad, i cer-taingid a ċeli; gur crieṅaigret in clar caeb-trom, cneraigaigtech, criadaigi, fa coraib, ar cumurc ocur ar comdortad na caṫ-laem curata córaigtiġ ar cert-lar crand-Muigi Comair, frir a raiter Mag ruad-linntech Rath. Ocur ag dian-argnaṁ do na dur-flogaib dárachtaċa do cuṁ Domnaill at bert an laoid:

Trén teaccait caṫa Congail
ċugainn tar aṫ an Ornaiṁ;
mar ṫeagait i d-trear na b-fear
ni reccait a lear a laoideaḋ.
Comarṫa an mar mir Macha,
frol ruaitne fonnaiḃ caṫa,
meirge gaċ fíġ feil co raṫ
ór a ċind fein go fiaḋnaċ.

Meirge

[g] *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissy's paper copy, in the collection of Messrs. Hodges and Smith. The fourth quatrain of it has been quoted by Keating, in his notice of the Battle of Magh Rath, in the reign of Domhnall, grandson of Ainmire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mac Nessa, who was king of Ulster in the beginning of the first century. As such it was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note:

"The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller."

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces *of Congal* were vehemently advancing on Domhnall he repeated this poem[g]:

"Mightily advance the battalions of Congal
To us over the ford of Ornamh,
When they come to the contest of the men,
They require not to be harangued.
The token of the great warrior of Macha,
Variegated satin, on warlike poles,
The banner of each bright king with prosperity
Over his own head conspicuously *displayed.*

The

more extraordinary that the date and *English* part of the epitaph on this tomb should have been concealed, for had the whole been given, its true character could never have been mistaken. It may be well, therefore, lest the *fac simile* published by Mr. Moore should descend to posterity as the epitaph of Conor Mac Nessa, to transcribe here the entire inscription:

"HOC TEGITUR SAXO DOMINUS PIETATE REFULGENS JACOBUS GAYNORUS PROGNATUS STEMMATE CLARO.

"PRAY FOR THE SOUL OF JAMES GAYNOR, OF LEANY, WHO DIED JANUARY 15TH, 1764, AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND POSTERITY."

After which follow in Irish the words of which Moore has given a *fac simile*:

"Ȝeoṁan buiḋe ar ṗṕól uaiṫne
Meirȝe cū͞p na Cṗaoiḃe Ruaiḋe
A ṗe oo bioḋ aȝ Concoḃar 'ṗa ccaṫ
A ṗiop ṫuarȝain'ṗa oibeirt Allṁúraċ."

Mr. Moore of course never saw this tombstone, and his correspondent, Mr. Murphy, seems to have been a bad judge of the antiquity of Irish inscriptions. The publication of monuments of this kind, as if of remote date, has brought our antiquities into contempt among the learned, but it may be hoped that better times are now coming, and that the antiquarians of Ireland will in future study our monuments better than to lay before the public an inscription of the latter part of the eighteenth, for one of the first century.

Meirge Sgannlain,—rgiaṁ co n-aġ,—
ir Fiaċna ṁoir, mic Baeḋain,
mor la toet foġla ḋia finn,
ata or cinḋ Congail ċuġoinn.
Leoman ḃuiḋe i ffol uaine,
comarḋa na Craoḃ Ruaiḋe
mar ḋo ḃaoi aġ Concoḃar caiḃ,
ata aġ Congal ḋ'a Congṁail.
Meirgeḋa maicne Eaċḋaċ
i ḋ-torać na fluaġ freaṫaċ
meirgeḋa ḋonna mar ḋaiġ
or cranna corra Crumṫainn.
Meirge riġ ḃreatan briġṁir
Conan Rot, an ríġ-ṁiliḃ,
ffol reanḋaċ, gorm ir geal,
co h-eangaċ ar na aṁlaḃ.
Meirge Riġ Saxon na floġ
ar bratać leaṫan, lan-ṁór,
buiḋe ir ḋearcc, co raiḋḃir foin;
or cinḋ Dairḃre, mic Dornṁoir.
Meirge Ri feargna Feaḃail,
noċa faca a ionnṡaṁail
or a cinḋ, ní cealg go n-geiḃ,
ḋuḃ agur ḋearg co ḋeiṁin.

Meirge

[h] *The banner of Scannlan.* — Meirge Sgannlain, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.

[i] *Such as the noble Conchobhar bore.*— Mar ḋo ḃaoi aġ Conċoḃar caiḃ.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note [g], p. 226.

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the

The banner of Scannlan[h],—an ornament with prosperity,—
And of Fiachna Mor, the son of Baedan,
Great symbol of plunder floating from its staff,
Is over the head of Congal *advancing* towards us.
A yellow Lion on green satin,
The insignia of the Craebh Ruadh,
Such as the noble Conchobhar bore[i],
Is now held up by Congal.
The standards of the sons of Eochaidh[j]
In the front of the embattled hosts
*Are* dun-*coloured* standards like fire
Over the well-shaped spear-handles of Crumthann.
The standard of the vigorous King of Britain,
Conan Rod, the royal soldier,
Streaked satin, blue and white,
In folds displayed.
The standard of the king of Saxonland of hosts
Is a wide, very great standard;
Yellow and red, richly displayed
Over the head of Dairbhre, son of Dornmor.
The standard of the majestic king of Feabhail[k]
(I have not seen such another)
*Is* over his head (no treachery does he carry *with him*),
Black and red certainly.

The

following translation of this quatrain:
"Gesseret in viridi flavum bombicæ leonem
Crebroa progenies, Conchauri symbola clari
Congallus quæ nunc signis intexta videntur."

[j] *The standards of the sons of Eochaidh.*—Meirgeòa maicne Eaċoaċ,—i. e. either of the race of Eochaidh Cobha, the father of Crunn Badhraighe, who was King of Ulster for twenty-two years, or of the sons of Eochaidh Buidhe, King of Scotland.

[k] *King of Feabhail*—of Foyle, that is, of Ailech.

Meirge Suibne, teart buide
Ri oirdirc Dal Araide,
Srol buide, or reim-fear na rlóg,
buinne mér-ġeal na meadon.
Meirge Feardoman na b-flead,
Rig airm-derg Aird Ulad,
Srol glé-ġeal re grein 'r re gaoit
ór an tren-fear gan tatáoir.
Trén, &c.

Imthura Suibne, mic Colmain Chuair, mic Cobtaig, rig Dal n-Araidi, imraider againd re head eli. Tancatar faennella fualaing fáirde re grain, ocus re gruamdacht, ocus re gno-dmire na n-Gaedal; re dercad, ocus re dellrad, ocus re duaibrige na n-danar; re blorcad, ocus re borb-gair, ocus re búirfedaig na cat-cined contrarda, cectarda, ic roctain ocus ic fecht-innraigid araile. Ro erginar eadar-luaimnig aidbli, anforurda, uatbaracha aeoir, corabadar ina cuaineabar connrracta, cumairc, 'gá combuaidred; ocus ina tarmánaib troma, taidbrecha, tárc-labairta, tuaitbil, gan tairirium; ocus ina raeb-fluagaib roinnme, fitalta, frangoirti, reacranacha, riabairti, ar fír-fiubal, ic faeidib, ocus ic fead-gairi, ocus ic foluaimnig impu, ar cach áird, do meath ocus do mi-cumdach midlach ocus maetógláċ, do tennad ocus do tren-greract curad ocus catmilead; gur ob do congair in cata, ocus re h-abairib na n-arracht, ocus re tarmanġail na trom-gon ic toirmium ar curaid-rennaib crairech ocus ar colg-deraib claidem ocus ar laechbilib lebar-fciath. Ro linad ocus ro luat-meadrad in faer mileđ Suibne do crit ocus do grain ocus do genidecht; d'oillt

[1] *Ard Uladh*, in Latin, *Altitudo Ultorum*, now the Ards, in the county of Down, lying principally between Strangford Lough and the sea.

The standard of Suibhne, a yellow banner,
The renowned king of Dal Araidhe,
Yellow satin, over that mild man of hosts,
The white-fingered stripling himself in the middle of them.
The standard of Ferdoman of banquets,
The red-weaponed king of the Ards of Ulster[l],
White satin to the sun and wind displayed[m]
Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe, we shall treat of him for another while. Fits of giddiness came over him at *the sight of* the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [i. e. *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated

[m] *White satin to the sun displayed.*— For some account of the armorial bearings among the ancient Irish see Note H, at the end of this volume. It is strange that no account of this Ferdoman is preserved in the Irish Annals.

ɔ'oillt ocur ɔ'ꝑaennell ocur ɔ'ꝑolumain, ɔ'uaman ocur ɔ'ꝑuarcar, ocur ɔ'ꝑír-ɡealtaċt, ɔ'ꝑualanɡ, ocur ɔ'uatħbar, ocur ɔ'ꝑanbꝑorur; conaċ bui imɔ alt na áiɡe, ó bunn ɡo baiṫir, ɔo ná ɔerna caiꝑche cumurcoa cꝑit-hluaimneċ, ꝑe cꝑiṫ na comeaɡla, ocur ꝑe ꝑcemliɡ na ꝑcuiɔeamlaċta. Ro cꝑiṫnaiɡꝑet a ċora, mar buɔ nerṫ ꝑꝑoṫa ɡo ꝑir-ɔuarɡain; ꝑo ṫuitꝑet a airm ocur a ilꝑaebꝑa uaɔa, ar laɡaɔ ocur ar luaṫ-ꝑíneɔ a luṫ-ɡlac impu, ꝑe h-anaccbainɡ a n-imċonɡbala; ꝑo leaṫꝑat ocur ꝑo luaimniɡꝑet a ó-ɔoirꝑꝑi eirṫeċta ꝑe ɡabaɔ na ɡealtaċta; ꝑo imclairet anɡala a inċinɔi i cúralaib a ċinɔ ꝑe ꝑoṫꝑam na ꝑélmaine; ꝑo cliꝑertar a cꝑaiɔe ꝑe ɡꝑoɔ-biɔɡaɔ na ɡeniɔeċta; ꝑo orluaimniɡ a urlabꝑa ꝑe meꝑaiɔeċt in míṫaraiɔ; ꝑo eaɔarbuaraiɡ a ainim [anam] co n-aiɡneɔ ocur co n-ilꝑuimib imɔa, uair ba h-i ꝑin ꝑꝑém ocur ꝑoṫa ꝑír-ɔilet na ꝑír eaɡla ꝑein. Rob é a innṡamail ann ꝑein mar bíṡ bꝑaɔan i m-buailiɔ, no én ar na ur-ɡabail i carcair ċomɔluta cliabain. Acṫ ċena nir miɔ-láċ ocur nir meꝑaiɡi mi-ɡairciɔ ꝑeme ꝑiam in ti ɔ'á tancaɔar na h-abairi ocur na h-airꝑɔena tinɔrceɔail teċiɔ ocur urtꝑialla imɡabala ꝑin; acṫ ꝑo mallaċt Ronain, .i. ꝑanctir, ɔ'a ꝑo buaiɔreɔ ocur arɔ-naeim Erenn ɔ'a earcaine ar na ꝑíneaɔ ocur ar na ꝑarusaɔ ꝑa ꝑlanaiɡeċt, ocur marbṫa in mic cleriɡ ɔa muinnter ór ċinɔ na clarach coiꝑeaɡarṫa, inunn ꝑón ocur na ꝑir-ṫirꝑat ꝑonn-ɡlaim ar ar' cuiꝑeaɔ cꝑeaɔra ocur comainɔ in Coimɔeɔ ɔ'uairlib ocur ɔ'arɔ-maiṫib Erenn ocur ɔo ċach ar ċeana, ꝑe comtꝑiall in caṫa.

Imthura Suibne, mic Colmain Chuair, mic Cobṫaiɡ, riɡ Ɔal n-Araiɔe

[n] *St. Ronan.*—He was abbot of Druim-ineascluinn (now Drumiskin), in the county of Louth; see Note [s], p. 40, *supra:* where Lanigan's error in confounding Druim-ineascluinn with Drumshallon is corrected. Lanigan was misled by Colgan (Acta SS. p. 141, n. 17), who is the real author of this mistake. The name Druim-ineas-cluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faultering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronan[n], and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and arch-chieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach,

to Drumiskin, which was a celebrated monastery, and where the ruins of a round tower still exist. Drumshallon (in the Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity.

n-Aṙaiḋe, imṙaiṫeṙ aʒainḋ ṙe h-eaḋ; o ṫainic in ḋlaí ḟoluaimneċ ḟulla ṙin ḟáiṙ-ṙium, ṙo linʒeṙṫaṙ leim luṫmaṙ, lan-éṫṙom, conaḋ ann ṙo ḟuiṙmiṙṫaṙ aṙ ʒlan-aiʒlinḋ ṙceiṫ in ċuṙaḋ ba comneṙa ḋo; ocuṙ ṙo ṙaemuṙṫaṙ in ṫ-aṫh-leim, conaḋ ann ṙo ḟuiṙmiṙṫaṙ aṙ indeoin ċeṙḋomaṙṫaiʒ ċiṙín caṫbaiṙṙ in cuṙaḋ ceḋna; cid ṫṙaċt niṙ aiṙiʒeṙṫaṙ ṙein eṙium ic ḟuiṙmeḋ ḟaiṙ, ʒéṙ ba coṙṙaċ in caṫaíṙ ċomnaiḋi aṙ aṙ ċinḋeṙṫaṙ. Conaḋ aiṙe ṙin ṙo ḟoṙḃuṙṫaṙ ṙum aen ċomaiṙli anbḟoṙaiḋ, éciallaiḋi, .i. ḋṙuim ṙe ḋainiḃ, ocuṙ ḟoṙcnum ṙe ḟiaḋaiḃ, ocuṙ comṙiṫ ṙe ceaṫaiḃ, ocuṙ imluṫ ṙe h-énaiḃ, ocuṙ ḟeiṙ i ḟaṙaiʒiḃ. Conid aiṙe ṙin, ṙo ḟuiṙmiṙṫaṙ in ṫṙeṙ leim luṫmaṙ, lan-éṫṙom, conaḋ ann ṙo anuṙṫaṙ aṙ baṙṙ in bile buaḋa ṙo boi aṙ min-óiṙiḃi in muiʒi, áiṫ i ṙabaḋaṙ ḟo-ḟluaiʒ ocuṙ ḟanḋṙaiʒi ḟeṙ n-Éṙenn, i comḟeʒaḋ in caṫa. Ro ʒṙéċṙaṫ ṙein ime-ṙium aṙ cach aiṙḋ 'ʒa ḟaiċṙin ḋ'a ṫennaḋ ocuṙ ḋa ṫimṙuʒaḋ 'ṙin caṫlaṫaṙ ceḋna; iṙ ḋe ṙin ṙucṙum ṫṙi ṫṙen-ṙeaḋʒa ṫinneanaiṙ ḋ'imʒabail na h-iṙʒaili, ocuṙ iṙ é ṫaṙla ḋó ḋul i cenn na caṫh-laiṫṙeċ ceḋna, ṙe muiṙbell ocuṙ ṙe meṙaiḋeċt in miṫaṙaiḋ; aċt ċena ni ṫalam ḋo ṫaiḋliuḋ, aċt iṙ aṙ ḟoṙmnaiḃ ḟeṙ ocuṙ aṙ cennaiḃ caṫbaṙṙ ṙo ċinḋeaḋ.

Ṫaṙla aiṙe indḟeċmi caiċ co coiṫċenn aṙ Shuibne ḟa'n ṙamlaṙin, coṙ ub é comṙaḋ cach cuṙaḋ ṙe ċeili, na ṫéiḋ, na ṫéiḋ ḟeṙ in inaiṙ óṙċumḋaiʒ examail uaiḃ, a ḟiṙu, baṙ iaṫṙun, ʒan toʒṙaim ocuṙ ʒan ṫáṙṙaċain, .i. inaṙ in aiṙḋ-ṙiʒ h-ua Ainmiṙech ṙo bui uime ṙium in laiṫe ṙin, aṙ na ṫiḋnacul ó Ḋomnall ḋo Chonʒal, ocuṙ aṙ na ṫiḋnacul o Chonʒal ḋo Shuibne, ḋo ṙeiṙ maṙ ḟoṙʒleṙ Suibne a n-inaḋ eli:

Ḃa h-e ʒuṫ caċ aen ḋuine
ḋo'n ṫ-ṙluaʒ ḋéṫla ḋaiṫ,

na

° *Who however did not feel him.*—It was the ancient belief in Ireland, and is still in some of the wilder mountainous districts, that lunatics are as light as feathers, and can climb steeps and precipices like the Somnabulists.—See Buile Shuibhne, al-

thach, king of Dal Araidhe, let us treat of him for *another* while; when he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him°, though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. Accordingly he made a third active, very light leap, and perched on the top of the sacred tree which grew on the smooth surface of the plain, in which tree the inferior people and the debilitated of the men of Erin were seated, looking on at the battle. These screamed at him from every direction as they saw him, to press and drive him into the same battle again; and he in consequence made three furious bounces to shun the battle, but it happened that, *instead of avoiding it*, he went back into the same field of conflict, through the giddiness and imbecility of his hallucination; but it was not the earth he reached, but alighted on the shoulders of men and the tops of their helmets.

In this manner the attention and vigilance of all in general were fixed on Suibhne, so that the conversation of the heroes among each other was, "Let not," said they, "let not[p] the man with the wonderful gold-embroidered tunic pass from you without capture and revenge." He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Congal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

"It was the saying of every one
Of the valiant, beauteous host,
Permit

ready often alluded to.

[p] *Let not, said they, let not.* — Na téio, na téio.—This verb is here repeated in both copies. The verb, particularly in the

na teit uaib fa'n cael-muine,
feap in inaip maith.

Ba móidi a muirbell ocur a meruzad mitapaid cách da comaitne fa'n cuma sin, ocus no boi sium ar in buaidred bodba sin no co tucad cith cruaid, mer cloc sneachta—d'innsomarta ármuig d'Fernaib Erenn—gor gluairfertar sum leis sin cith sin, mar gach n-eatarad n-ármuigi ele, amail arbert Suibne in inad eli:

Rop é sin mo céd sitsa,
no pa luat in sith,
d'eag uiscar na gotnaide,
dam-sa mer in cit.

Conid se geltacht ocus se genidecht no cind comairli o sin amach i cein no pa beo.

Cid triacht, ger ba daingen din-armda, delg-rennach cach airdd ocus cach airchill do na catraib cechtarda i g-compag, forrat aidlenna, aimdera, urscailti, ar n-atcuma, a n-anriad, ocus a n-gaitlenn n-gairgid; ocus forrat screimelta, scainnerti, sciat-bristi, ar n-a scailed, a leibenna línide, lebur-sciath, ar na lan-brisiud. Deitbir doib-sium ón, uair ba cit-anfad cuan-tracta calaid gan forcad gan accarróit ar tsen-ceatraib tuatairdi, tarm-gáithe tuairceirtaigi in talman, dár ab ainm segainni, rainigti, sluag-beila saer Eabraidi, sabrtindrur, amail atbert in file:

Auertar in gaet a near,
sabrtindrur atuaid gan ceas,

stérerur

imperative mood, is, even in the modern vernacular Irish, often repeated for the sake of emphasis.

[q] *And it was by lunacy.*—Conid se geltacc, &c.—Suibhne was, many years afterwards, murdered at Tigh Moling, now St. Mullin's, in the county of Carlow, by Mongan, the swineherd of St. Moling, and was interred with great honours in the church there, by the saint himself, who, it appears, had a great veneration for this royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery
The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place:

"This was my first run,—
Rapid was the flight,—
The shot of the javelin expired
For me with the shower."

And it was by lunacy[q] and imbecility he determined his counsels from that out as long as he lived.

To proceed. Though every part and division of both contending armies were solid, well-armed, bristly, their heroes and valiant spearmen were scattered, disarrayed, dispersed, and deformed; their lines of broad shields being broken through were scattered, disordered, and shattered. The reason was, there was then a shower-storm on the haven without shelter or harbour against the mighty squalls of the high, loud-howling north wind of the earth, which, in the copious, noble Hebrew language, is called by the appropriate name of Sabstindrus, as the poet says:

"Auestar is the southern wind,
Sabstindrus the northern without doubt,

Steferus

are minutely detailed in a curious ancient Irish romance entitled *Buile Shuibhne*, i. e. Madness of Suibhne, which immediately follows the Battle of Magh Rath in Mac Morissy's paper copy of this tale, which has been already so often referred to. The word ȝealtaċt is used to this day in the sense of *lunacy* or *madness*.

rtéṙerur a niar gan ċáin,
ulṙulanur 'n a comdáil,

Ocur din ror, ba mian-glacad mogad ar rand-ṙlataib roiṫ-remla riabaidi ga rollrccad, .i. rorrac, ocur rorrcead, ocur ferg-diċrac̈t na ṙéimned, grerac̈t, ocur geognad, ocur grirad na n-gairgedac̈ ic tennad ocur ic timċellad na tren-ṙer. Ocur din ba grod-grearа gaibnige le h-ordaib iomtromaiḃ, gle-borba gabann ar ṫindib taeb-derga, taidleċa tellaig 'gá tren-tuargain, brortad, ocur bruaidread, ocur brac̈-airleċ na m-buiden; reccad, ocur rluaig-nearт, ocur rrainṙedac̈ na rluag rotal-borb, ic cornum, ocur ic congbail, ocur ic comṙeaccad ar a ċeli; conar airig airec̈ na aird-rig comṫenta a ċarat do ċomṙoicri a ċeneoil, na roreigen ṙír-aicme na aen-ċinid d'ṙac̈raibe a ṙialura. Ocur din ni mó ro moṫaigret caem-clanna curad dodaing a rinnrear na a rar-aiṫreċ ga rárugad; ocur gér b'iatride ann nir ċét-raigertar cabair na cuġnómad a carat na a lan-aiṫne 'ga laeċ-airleċ, ocur 'ga rortċead ocur 'ga rodbud 'na riadnairi; uair ba h-uilliu ocur ba h-aidbrigi le cać n-aen uaiṫib a ṙeidm ocur a edualang bodein re deċbir na dála rin, ná ṙeidm ocur roreigen a ċarat do ċumniugad, ná a ṫigerna do ṫerargain.

Cid tra ac̈t, ni gnác̈ derb-gul gan dérgubа, na iac̈tad gan roreigen, na cać-roi gan ċró-lindti. Ocur din rob imda 'ra n-irgail rin ṙuirime raena, roirtċide, ocur dronga duaibreċa, dian-marbṫa, ocur tren-ṙir ṫaeb-ċirrṫi, trarcairṫi, ocur airig uaṫmara, ṙod-baigṫi, ocur rceith rcailtigthi, rcainnerṫa, ocur rlega rrúb-ṙillti, ream-lúrta, ocur claidme caiṫmeċa, cruaid-brirti; ocur rriar-linnti ruiligе, ror-derga rola, ocur rolt-grend ṙeinned ar roluamain,

[r] *Ulsulanus.*—Our author, or his interpolator, is mistaken in supposing the names of the winds in the foregoing quatrain to be Hebrew; they are no more than corruptions of the names given by Pliny, Hist. Nat. l. ii. 47. "Auestar" is evidently *Auster;* "Sabstindrus" seems some disguised form of *Septentrio;* "Steferus"

Steferus the western without error,
*And* Ulsulanus[r] its corresponding *wind* (i. e. *the east*)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes[s] flying and hovering in

is *Zephyrus;* and "Ulsulanus," the east wind, is obviously identical with Pliny's *Subsolanus*. The ignorance of transcribers, rather than of the author, is probably the source of these corruptions.

[s] *The hair of heroes.* — See the account

main, co nár ba léir lerbaire laramain, laindera, lan-fair-ring in aeoir uairtib, re h-imad folt ocur fadb ocur finnfaid uathberrta fadb-fcailti an-aidnid, ar na n-ur-dogbail do ennaib curad ocur catmiled; conad h-e rin adbar d'ár farartar fuat-nell foirtdide, fir-dorda, d'ár ceiled in cleiti coitcenn cli-fairring ecetarda or a cendaib; ocur gér b'iat fonn-eltra folt-glara, fer-dluti in talman fa traigtib, ni lugu fo lan-elit re h-imad na n-ar ocur na n-il-echt ina córrachaib cruad-airlig i cenn a céli.

Ro b'é aird-mer ocur innfamail a n-eicer ocur a n-olloman ar écorc in armuige rin, gor b'etréoir, ocur gur b'anforfurta do macaib ocur do min-daimib céimniugad cach airdi ocur cach inaid a tarla tiug ocur tromlach in airlig ocur in armuige i cenn a éli. Nir b'ingnad imorra d'écrib an t-aird-mer rin, cid forbann le fiallach a éirtecta a fuigell; ar ba fruth-aibne filtecha, faeb-diana cach clair ocur cach clad-etrige compeid fa coraib na curad, ocur ba frar-linnti fuiligi, fir-doimne cach rán ocur corad-glenn fod-glar for-leathan fuitib.

Cid tra act, do badar fáidi foillrigti fir, ocur foirne fotaigti ocur fiadnairi contrárda, cunntabairtach, re fad ocur re n-a fir-chuar ro cotaigret na curaid cecharda, gan clód gan cumrcugad re éli, ir in cat-latair. Conid aire rin rob inderb, ocur rob amairrec fairtine a fellrum, ocur a fír-eolach, do dreim dib do leit fo leit, ar n-diultad, ocur ar n-dichreidem dóib ar a n-diabul-cerdaib draidecta bodein, re reccad ocur re fir-delugad na fluag agaid in agaid ir in imargail; co ná raibi 'gá fáidib ocur 'gá fír-eolcaib act a feitem ocur a furnaidi, co fertair ca drem dib ar a toirnnfed, ocur ar a tairirfed tursairti ocur toicti

of the profusion of human hair which is said to have been cut off the heroes in the Battle of Clontarf, in Dublin Penny Jour., vol. i. p. 136. The ancient Irish wore their hair flowing on the shoulders, so that it may have been cut off by the sword in battle.

in the air, so that the broad, bright, brilliant lamp of heaven over them was invisible with the quantity of hair, scalps, and beards cut off and raised up off the heads of heroes and warriors. Wherefore a dark and gloomy cloud was produced, by which the universal, expansive welkin over the heads of both *armies* was concealed; and as to the green-haired, close-grassy carpets of the earth under their feet, they were not less concealed by the immensity of the slain and the numberless victims in litters of dire slaughter over each other.

The estimate and comparison made by their poets and ollaves of the appearance of this slaughter were, that in every spot and place where the thick and prodigiousness of this carnage and slaughter had occurred, it was impossible for boys and small men to pass. This great estimation *made* by the poets, though hyperbolical to a hero's hearing it sounds, was not to be wondered at, for every pit and furrow were flowing dire-rapid rivers under the feet of the champions, and every declivity and green-sodded wide glen were deep pools of blood under them.

In the mean time the soothsayers, the revealers of knowledge, and those who had delivered predictions, were contradictory and doubtful, in consequence of the length of time and stubbornness with which the heroes on both sides maintained the field without yielding or giving way on either side. Wherefore the predictions of their philosophers and wise men became uncertain and doubtful to some of them on either side, they having renounced and disbelieved their own demoniacal sciences of magic, in consequence of the incessant successive rallyings and dispersions of the forces on either side in the contest; so that their diviners and wise men could do no more than remain in a state of suspense and indecision, until they should learn on which party the success and prosperity of the battle would descend

toicṫi na n-gliad; ocur dín po ramaigṡed in dé níth-gubaċ Néit a neirt-bríga.

Imthura ceiṫri mac Eachach Duibi, imraiter againd re head eli. Rucrat dá ruaṫar derrcnaigṫi déc fa caṫaib na cuicedaċ, ro maidret ocur ro marbrat cét caċa caṫ-laiṫreċ, mar forgler Dubdiad Drai:

Do ċuadar trer in tor taidleċ
fa do dec,
do marbrat do fluag na caem-fer
da ced déc.

Anrat ir in irgail itir garradaib Gailian, ar cinned caċa ruathair. Ot concatar cethrar laech-airech do Laignib eachrair na n-Albanach ic comáirleċ caiċ, .i. Amlaib Uallach, rig Aṫa Cliaṫ, ocur Cairpri Crom, rig Laigri Laigen, ocur Aed Airgneċ, rig O Ceinnfelaig, ocur Ailill Cedach, rig O Failgi, ro iadrat in

[t] *The battle-terrific Beneit.*—De nit-gubaċ Neit. — She was the Bellona of the ancient Irish. In Mac Morissy's copy she is called an be Gad-uiċned, and P. Connell explains it in the margin, the Goddess of War.

[u] *The troops of the Gailians.* — Garradaib Gailian. — *Gailian* is an ancient name of Leinster.—See O'Flaherty's Ogygia, and Duald Mac Firbis's Genealogical Book.

[v] *Amlaibh Uallach, king of Ath Cliath,*— i. e. of Dublin. This shows that the present account of the Battle of Magh Rath was written many centuries after it was fought, for Amhlaibh is a Danish name which the ancient Irish had not in use among them till they intermarried with the Danes in the eighth or ninth century. The writer, evidently without observing the anachronism, had in view one of the Amlaffs or Anlaffs, who were Danish kings of Dublin some centuries after the year 637 or 638, when this battle was fought. The Irish had the name Amhalgaidh from the earliest period of their history, but this, though now Anglicised Awley, and possibly of cognate origin with the Dano-Irish Amhlaibh, Anlaf, Amlaff, Olaf, or Awley, is not identical with it.

[w] *Cairbre Crom, king of Laighis, in Leinster.*—Laighis or Laoighis, which is Latinised Lagisia and Anglicised Leis and Leix, is a territory in the present Queen's county;

and tarry, and which of them the battle-terrific Beneit[t] would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies:

"They passed through the splendid army
Twelve times,
And slew of the host of the fair men
Twelve hundred."

After completing these onslaughts they stopped in the conflict among the troops of the Gailians[u]. Four of the heroic chieftains of Leinster, namely, Amlilaibh Uallach [i. e. *the Haughty*], king of Ath Cliath[v], Cairbre Crom, king of Laighis, in Leinster[w], Aedh Airgnech, king of Ui Ceinnselach[x], and Ailill Cedach, king of Ui Failghe[y], perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

[x] *Aedh Airgnech, king of h-Ui Ceinnsellaigh.*—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

[y] *Ailill Cedach, king of O'Failghe.*—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included

in ceṫṙar cuṙaḋ ṙin uṙnaṙc imgona aṙ óg-ṙigṙaiḋ Alban, gur cirṙraṫ caegaḋ cuṙaḋ caċa ṙir co n-a ṙoirnib 'na ṙiaḋnaiṙi. Nír maiṫṙeṫ meic Eachach a n-anbṙala do'n céḋ ruaṫar cuṙaḋ ṙin; ceṙṫ gabaiṙ Congal Cairṙri 'ṙ in comluṅḋ; ḋluṫaigiṙ Ḋomnall in igal aṙ Amlaib; ṙannṫaigiṙ Suibne in imguin ṙe Ailell; ṙo oṙbraṫ in ḋa Aeḋ a n-imbualaḋ. Roṙṙaṫ comḋígalṫa a cneaḋa aṙ a ċéli oċtaṙ aiṙeċ na h-imlaiḋi, gur maiḋṙeṫ meic Eachach aiṙeċuṙ coṙcaiṙ na caṫ-laiṫṙeċ, amail aṙbeṙṫ in ṙile:

Toṙċaiṙ Aeḋ Aiṙgnech imne
la h-Aeḋ mac Eachach ḃuiḋe,
ṙe Suibne ṙluagach 'ṙ in ċaṫ
i toṙcaiṙ Ailell Céḋach.

Cairṙri, riġ Laigṙi na lenn,
i toṙcaiṙ ṙe Congal Menḋ,
ṙe Ḋomnall m-ḃreac co n-aine
toṙcaiṙ Amlaiḃ imṙaile.

Cid traċt, nír mera ocuṙ nir midlaċu meirneċ ocuṙ moṙgnimraḋ maicne breċ-beṙgi Ḋomnaill, mic Aeḋa, mic Ainmireċ, ic digail ċneḋ in ceṫraiṙ ṙin aṙ Ulltaib ocuṙ aṙ allmaṙċaib, .i. Feṙgus, ocuṙ Aengus, Ailell, ocuṙ Colgu, ocuṙ Conall a comanmanna: aṙ m-buaḋugaḋ caċa báiṙe, ocuṙ aṙ maiḋem caċa móṙ-ċoṙcaiṙ, ocuṙ aṙ cinḋeḋ caċa caṫ-ruaṫhaiṙ ḋo macaib aiṙḋ-riġ Erenn, ḋo coimraicṙeṫ, cenn i cenn, ocuṙ ceiṫṙe meic riġ Alban. Ro ṙaigṙeṫ ocuṙ ro ṙannṫaigṙeṫ ṙeiriuṙ roinemail ḋo na clannmaicnib ṙin a celi, .i. Congal, ocuṙ Suibne, ocuṙ Aeḋ, ṫri meic Echach ḃuiḋi, Ailell, ocuṙ Colgu, ocuṙ Conall, ṫri meic Ḋomnaill.

Nir

in the ancient Ophaley. This territory, which is very famous in Irish history, comprised the baronies of Upper and Lower Ophaley, in the county of Kildare, those of Portnahinch and Tinnahinch, in the Queen's County, and that portion of the King's County included in the dioceses of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amhlaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says:

"Aedh Airgnech was slain no doubt
By Aedh, the son of Eochaidh Buidhe;
By Suibhne, the populous in the strife,
Ailill Cedach was slain.
Cairbre, king of Laighis of tunics[z]
Was slain by Congal Menn;
By Domhnall Brec with expertness
Was Amlaibh, the mariner, slain."

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Ainmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons of

[z] *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, rig Laoigri na lann, i. e. "Cairbrè, king of Laoighis of *swords*," but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Nir ba h-eirleðaċ in imairiuc sin, uair ba comdiscra a compac, ocus ba comtrom comaðair a comlonn; uair ba comduthċura comċeneoil itir Erinn ocus Albain cuingeda caema, craeb-uairli, cáðair in comlaind sin ocus in compaic.

Cid tracht nir b'airem airech itir flaithib ic fleð-ol orru a h-aithi na h-imlaide sin, acht ba mear maicne itir marbaib, ar n-a mudugað, ar na comthuitim re céli, amail arbert in fili:

Ceithre meic Echech Buidi,
cuig meic Domnaill, rig Daire,
debaid ro orbradar de,
ot concadar a ceile.
Seirius dib-sin forum ngle,
ro marbradar a ceile,
Aed, Suibne, Congal na clann,
Ailell, Colgu ocus Conall.

Tuirtecta in trír nar marbad do'n maicne sin, .i. Fergus ocus Aengus, da mac Domnaill, ocus Domnall Breac, mac Echach Buidi. Acht cena, ro b'incomraic eretn d'Fergus no d'Aengus, ocus rob' forlann debaid na deri derbrathar 'n-a agaid a aenur; dáig ro traethrat ocus ro toirnertar Domnall, gur damair in t-óg-mac a urgabail; co n-ebairt a breith 'na bethaid ar faeram na flatha, ocus a athcur ar h-ua n-Ainmirech. Ocus do sindead sir mar do raidiurtar; ocus rucad h-e d'innraigid aird-rig Erenn, guma arloind a fialar 'n a fiadnaisi, .i. Colum Cilli, mac Feidlimid, d'oilemain a athar, .i. Echaid Buidi, mac Aedain, amail arbert in fili:

Aengus ir Fergus co becht
ro gabratar Domnall brecc,

co

given above in the text, because the rhyme with meno or meann would not be so perfect. Na lenn is translated *togarum* by Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says:

"The four sons of Eochaidh Buidhe,
The five sons of Domhnall, king of Daire,
Coveted to come to single combat
When they beheld each other.
Six of these of bright achievements
*Mutually* slew each other,
Aedh, Suibhne, Congal of thrusts,
Ailell, Colgu, and Conall."

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Ainmirech. This was done accordingly as he had requested: he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says:

"Aengus and Fergus expertly
Captured Domhnall Brec,

And

co tucrat mac Echach uill
'n a bethaid i laimh Domnaill.
Bliadain do i laim Domnaill dein,
co tánic Eochaid d'á reir,
gur leic Domnall,—garg a gluind,—
a mac do baltu Coluim.

Cid trácht, mar do cualaid Congal Claen cath-ruathar clainde Eachach d'forddíbad, ba lonn ocus ba lorcad le Congal ceithre uaithne oirdercha oirechair Alban d'foirtcead ar imcaib a enig; conid aire sin ro clisertar Congal fá na cathaib mar clisher fiadmil fuath-réadgach, fomórda fairgi fa murbruchtaib mong-ruadha maidmannacha min-éirc mor-marba. Ro leanrat luchd a fechtai ocus a imdeagla Congal do comraignib curad ocus cath-miled Ulad ocus allmarach, fa Conan Rod, mac rig Bretan, ocus fá'n caegait cath-miled co n-iarand blocaib Ulltachda acu, mar do can Congal in mad eli:

Atú-ra caegait fer find,
co n-arm curad or a cind,
ic digail m'olc ir mo cnead,
ocus bocc re cach aen fer.

Cuartaigir Congal crisrlach in catha moir ar a medon, ic togu triath itir tren-fearaib, ocus ic aithne airdi-rig itir anradaib, ic fluag-diglaim na raer-cland ro-ceneoil itir na fluagaib, cumad ar codnacaib in catha ro caithed rum cét-grinne a fergi, ocus a engnuma, ic comdigail a cnead ar cach, gur ob ead airmit ugdair co nár fágaib airecht, na aicme, na ard-cined d'fearaib Erenn uile gan erbaid ocus gan accaine ecta airig no airdi-rig, ic comdigail clainde Eachach oraib. Acht cena, nir threicfeat tegdach a turracta Congal ir in cathroin, acht tarm-clotha in tigernair ic

bádud

And delivered that son of the great Eochaidh
Alive into the hands of Domhnall.
He was a year in the hands of bold Domhnall,
Until Eochaidh came to submit to him,
So that Domhnall of fierce deed
Gave up his son to Columb's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place:

"I had fifty fair men,
With heroic weapons over them,
Revenging my evils and my wounds,
And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown

báduḋ a m-blaiḋi, uair écht i fail rig a ruiḋlef, amail arbert in fili:

Écht i fail rig ni tarba
do tegladaib tren-calma,
ar na rigaib for ro deaḋ;
bir a nor gen gob lan-ceaḋ.

Ir deirmirechtt dorein comirgail Congail ocus Conain comimraiter a n-dernrat a n-dír amail arbert in file:

Gaḋ ar marbaḋur maraen,
Conán ir Congal Claen,
ar Chongal ainmnigter rin,
cuiḋ Chonáin do'n coimiorgail.
No gor tuit Conan calma,
mac rig Bretan brat-amra,
re Congal Claen noḋ ar bean
ro mac rig na laeḋ lonn-mer.

Comiḋ aire rin ro erig imtnuḋ Congail re Conan, fa méḋ ro marburtar do rigraiḋ Erenn ina riaḋnairi, ocus gan díl a faincthi do tarraḋtain d'á trén-feraib re cler-faebraib Conain ic urclaigi ar a uḋt; gur fuagair Congal do Chonan ceim do curaḋaib Connaḋt ocus co tuataib Tempa, co m-bered rum a báire fa tren-feraib in Tuaircirt; uair nír lit leir comaḋ aen airem ar fein ocus ar fennid mar Conan ir in cat-latair, amail arbert Flann file:

Atbert Congal imtig uaim,
a Chonain Ruiḋ co ró buaiḋ!

ni

[a] This quatrain is supplied from Mac Morissy's copy, p. 97.

[b] *Flann, the poet.*—This quotation shows that there had been other accounts of the Battle of Magh Rath, written before the present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says:

"An achievement with a king is of no avail
To his mighty, brave attendants,
To the kings it will be attributed;
It is the custom, although not by full consent[a]."

An illustration of this was the joint battle of Congal and Conan: what both achieved is reported of one, as the poet says:

"What both together slew,
Conan and Congal Claen,
To Congal is attributed,
Conan's part of the conflict *as well as his own.*
Until the brave Conan fell,
The son of the renowned king of Britain,
Congal Claen was not touched
By the great son of a king or a puissant hero."

Wherefore Congal's jealousy with Conan arose in consequence of the great number of the chieftains of Erin he had slain, without leaving him as much as would satisfy his thirst for slaughter, such was the bravery of Conan in casting with his edged weapons from before his [*Congal's*] breast; so that Congal ordered Conan to advance to the heroes of Connaught and the tribes of Tara, that he himself might display his valour among the mighty men of the north; for he did not like that his own achievements on that battle-field should be related in conjunction with those of such a hero as Conan, as the poet Flann[b] says:

"Congal said, depart from me
O Conan Rod of great triumph!

There

writer availed himself of older writings, though it cannot be doubted that he drew largely on his own imagination for fictitious incidents to fill up his descriptions.

ni uil 'r in cat, a laíc luind !
act fedm aen duine aguinn.
Luid Conan fa fluag Connacht,
ocus Temra na trom-alt,
do luid Congal, garg a gluind,
fa fluag comramach Conaill.

Imthusa Conain, an n-deadail re Congal do comraicred ceathar aired do rigaib Connacht re Conan, .i. Suibne, mac Cathail Choirrairg, rig h-Ua Fiachrach, ocus Aed Breacc, rig Longphortach Luigne, ocus Aed Allan, rig Meadba Siuil, ocus Aed buidnech, rig h-Ua Maine. Cid trácht do rochadar in cethar-sin do cuindscleo Conain, mar forgler in t-ugdar :

Mac Cathail Choirrairg, Suibne,
ocus Aed bric, rig Luigne,
Aed Allan, Aed buidnech ban,
do rochadar la Conan.

Congal

[c] *Suibhne, king of h-Ui Fiachrach.*—h-Ui Fiachrach is the name of a territory in the south of the county of Galway, which O'Flaherty says is co-extensive with the present barony of Kiltartan, but it can be proved from the most authentic topographical evidences, that before the De Burgo's of Clanrickard had dismembered the original Irish territories of this county, h-Ui Fiachrach was exactly co-extensive with the diocese of Kilmacduagh, as laid down on Beaufort's Ecclesiastical Map of Ireland. After the establishment of surnames the chiefs of this territory were the O'Clerys, O'Heynes, O'Shaughnessys, and Mac Gillakellys, of whom, in the later ages, the O'Heynes and O'Shaughnessys were by far the most distinguished.

[d] *Aedh Breac, king of Luighne.*—The ancient territory of Luighne is co-extensive with the present barony of Leyny, in the county of Sligo, in which the name is still preserved. After the establishment of surnames the O'Haras, who are of Momonian origin, being descended from Tadhg, son of Cian, son of Olioll Olum, were the chiefs of this territory.

[e] *Aedh Allan, king of Meadha Siuil.*—The territory of Meadha Siuil, otherwise called Magh Siuil, and Magh Seola, and the inhabitants Ui Briuin Seola, was

There is not in the battle, O mighty hero!
But work for one man of us.
Conan went to the forces of Connaught
And of Tara of the heavy deeds,
And Congal of fierce actions
To the valiant forces of Conall."

As for Conan, after his having separated from Congal four chieftains of the Connacians engaged with him, viz., Suibhne, son of Cathal Corrach, king of the Hy-Fiachrach[c], Aedh Brec, king of Luighne[d] of fortifications, Aedh Allan, king of Meadha Siuil[e], and Aedh, of numerous hosts, king of Hy-Maine[f], and these four fell by the brave conflict of Conan, as the author testifies:

"The son of Cathal Corrach, Suibhne,
And Aedh Brec, king of Luighne,
Aedh Allan, Aedh Ban, of numerous hosts,
Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

[f] *Aedh, ..... king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. preserved in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle Hacket, in the county of Galway, to Lough Ree, in the Shannon, and from Athenry, in the same county, to the boundary of Thomond. But after the Clanrickard Burkes had dismembered the ancient territories of this part of Connaught, the territory of Ui Maine was much circumscribed in its limits, and varied in extent, according to the success or misfortune of its chief, O'Kelly.

Conġal impaiter pe h-eaḋ eli. Cinḋiṙ Conġal ceim co cuṙaḋaib coṙnamaċa Conaill, uaiṙ iṙ ṙiu ba h-uilliu a ṙeṙġ ocuṙ a aimnne, ocuṙ iṙ ḋoib ba mó a miṙcne ocuṙ a miḋuṫaċt. Cio tṙaċt, ġeṙṙat cṙuinne, cṙoḋa, comḋeṙa, ocuṙ ġeṙṙat ceṙta, coṙaiġṫi, comaṙḋa cimṙa ocuṙ caṫ-imli caṫa coṙnamaiġ Conaill aṙ cinḋ Conġail, ṙoṙṙat cṙiṫnaiġṫi, cleṙaṙmach, ocuṙ ṙoṙṙat ṙcuċtha, ṙcailteċa, ṙcénṁaṙa uile iaṫ-ṙiḋe aṙ cumaṙc ḋo Conġal aṙ tṙenṙeṙaib in Tuaiṙcirt; ġoṙ ṫincaṙtaṙ taṙḃ-ċoḋnaċ tnuṫaċ, toṙt-builleċ Toṙaiġ, i. Conall, mac ḃaeḋain, mic Nindeḋa, mic Ḟeṙġuṙa Cendṙoḋa, mic Conaill Ġulban, mic Neill Noi-ġiallaiġ, o Thulaċ, Daṫi, ocuṙ o tṙaċt-ṙoṙtaib Toṙaiġe iaṙ tuaiṙceṙt. Iṙ ann ṙin ṙo cindeṙtoṙ Conall ceim cuṙaiḋ i ġ-ceṙt aġaiḋ Conġail, ḋo toiṙneaṁ a ṫneṫain, ocuṙ ḋ'iṙliuġaḋ a uabaiṙ, ocuṙ ḋo ċoṙnam ocuṙ ḋo ċoḃaiṙ claiṁḋi coṙnamaiġi Conaill, aṙ ċonġalaib ċomḟeṙġe Conġail. Cio ḟil ann tṙa, o ḋe comṙaicṙet in ḋa ċuinġiḋ caṫa ṙin uċt ṙe h-uċt, ocuṙ aġaiḋ in aġaiḋ, ṙo aṫċuiṙṙet ḋa uṙċuṙ imḟoiccṙi, ḟiṙ-ḋiṙġe, etuṙṙu, ġuṙ bo cneṙ-buailte, coṁnuiḋe ḋo ċenḋaib na ġ-cṙaiṙech a ġ-collaib na caṫ-mileḋ, ocuṙ ġuṙṙat ḟeiḋliġ, ṙaḋa, ṙuiliḋe, ḟiṙ-lebṙa ṙoṙtaḋa ḟiṙ-laeċ cṙoinn-aṙmṫa, comḋiṙġe na caṫ-cṙaiṙeċ comṙaic ṙin, aṙ na com-inḋṙma a cuṙṙaib a ceile; iaṙ ṙin tṙa ṙo ċinneṙtaṙ Conall ṙoṙcṙaiḋ ceime taṙ conaiṙ co Conġal ḋ'a eaṙṙnaiḋmeḋ, ocuṙ ḋ'a uṙġabail, taṙ a aṙmaib ocuṙ taṙ a ilḟaebṙaib, oiṙ iṙ e ṙo ceṫṙaiḋeṙtaiṙ Conall naṙ ab áiṫeṙ imġona ocuṙ naṙ b'oiṙċeaṙ imbuailte ḋo a ḋalta ḋo [ṫaḃaiṙt aṙ n-a] ḋileiġiṙ no aṙ n-a ḋiṫċenḋaḋ co Ḋomnall. Conaḋ iaṙom ṙo iaḋ ocuṙ ṙo uṙṙnaḋmuṙtaiṙ conclanna cṙuaiḋe, coṙṙnaḋmanaċa cuṙaḋ

[g] *Tulach Dathi* was the ancient name of a hill in the barony of Kilmacrenan, in the county of Donegal. It is probably the place now called Tullaghobegly.

[h] *Various sharp weapons*, in Irish ilfaebṙaiḃ, a word compounded of il, which in composition has the force of the Latin *multus* or the Greek πολυς, and ṙaeḃaṙ,

Congal shall be treated off for another while. Congal advanced to the defensive heroes of the Cinel Conaill, for against them his anger and animosity were mostly directed, and for them he cherished most malice and hatred. And though the borders and outskirts of the Cinel Conaill were consolidated, brave, and well-arrayed, adjusted, adapted, and equally high to meet Congal, they were all shaken, dislodged, scattered, and terror-stricken by the mighty onslaught which Congal made on these heroes of the north; until the greedy, heavy-blowed, robustic chieftain of Tory, namely, Conall, the son of Baedan, son of Ninnidh, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi[g], and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons[h], for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-griping heroic grasps around the body and shoulders

which literally signifies the edge of any weapon, and figuratively the weapon itself. It appears from Magrath's Wars of Thomond, of which there is a MS. in the Library of the Royal Irish Academy, that the weapons with which an Irish chief was armed in the year 1309, were a dagger, a sword hung from his belt, a dart which he carried in his right hand, and a spear or lance which he bore in his left.

cuṗaḋ ṫaṗ coṗṗ ocuṗ ṫaṗ cneṗ-ḟoṗmnaiḃ Conḟaiḋ. Ḟo'n cuma ceḋna ḋo Conḟal Claen, ıaḋaṗ ocuṗ uṗṅaḋmaiṗ na ḟlac-ḋoıḋı ḟaṗḟa, ḟaıḃṫıḟe, ḟeḟ-ḋıṗḟe ḟaıṗceḋ, ṫaṗ coṗṗ ocuṗ ṫaṗ cneaṗ, ocuṗ ṫaṗ ḟoṗmnaıl Conaıll, ocuṗ ṫucṗaṫaṗ cuṗṗa calma, comneṗṫa, coımḋıcṗa ḋ'a ceıle, ocuṗ cṗaıṫeḋ neım-meıṗṫneċ ḋo ḟoṫḟaıl ḟoṫṗen, ocuṗ ḋo ṗaenṗaḋaıḟ ṗo ċalma aṗoıle, ḟuṗ bo ṫaıṗḟṗı ṫṗıc, ṫalcaṗ, ṫaṗḃṫnuṫaċ, ṫṗenḟleca ḟaċ cṗaṫhaḋ cṗuaıḋ, coṁḋeṗ compṁṫe cuıṗṗ ocuṗ cneṗ cṗıoṫḟáılme ḟac celḟ, ocuṗ coṗṗ, ocuṗ cṗuaıḋ-ḟleca ḋo cuıṗeṫaṗ ṗe ċeıle; ḟo m-ba ṗamalṫa ṗe ṗaeḃ-ṗoıṫlen ṗaṗ-muılınn aṗ ṗıṗ-bleıṫ ımnaṗc, ocuṗ ımṗıṫ, ocuṗ ımṫımċellaḋ na cuṗaḋ aṗ a ceıle. Conáṫ ṗo ṗḟuıṗṗeḋ ḋo'n ṫṗeaṫan, ocuṗ ḋo'n ṫaṗḃ-ḟleıc, ocuṗ ḋon ṫnuṫ-buṗaċ ṫṗaṗcaṗṫa ṫṗen-ḟeṗ ṗın, coṗ bo caep-meall cunṗcaıḟṫeċ aṗ na comṗuaṫhaḋ an claṗ caep-ṫṗom, cṗıaḋaıḋe, cneaṗaıḟṫe, ṗá n-a coṗaıḃ; ḟuṗ bo lan-boḟ labḃa, lıuċ-lınnteċ lan-ḋomuın ḟaċ ınaḋ uıṗcıḋe, aḟaıḋ-ḟḷıuċ, aṗ aṗ uṗṁaıṗeṫaṗ ṗe ṗıneḋ, ocuṗ ṗe ṗuaṫaḋ, ocuṗ ṗe ṗlaeḋṗeḋ, ṗe ṗṗaṗḟaıl, ocuṗ ṗe bonnḟaıl, ocuṗ ṗe boṗḃ-ṫṗeıṗeċṫ, ṗe meṗcaḋ, ocuṗ ṗe mealḟaıl, ocuṗ ṗe muınelaḋ na mıleḋ aḟ ṗoıṫleḋ ocuṗ aḟ ṗoṫımpoḋ aṗoile. Ro cluınṗıḋ ṫṗa ṗo ceıṫṗe h-aṗḋaıḃ ın caṫa,—mena m-beıṫ menma caıċ aṗ comáıṗleċ a ceıle,—ṗéıṫ-ṗıneḋ a ḃ-ṗéıṫ aḟ a ḃ-ḟıaṗ-ṫaṗṗaıḟ, ocuṗ alṫ-ḟeımneċ a n-alṫ aḟ a n-eḋaṗṗcaṗaḋ, ocuṗ cleṫ-cumḟuḟaḋ a cliaḃ-aṗnaıḋ aḟ a comḋuḋ ı cenn a ċeıle, ḟuṗ bo ḋıċumaınḟ ḋo na ḋeḟ-laeċaıḃ uṗaṫcuṗ ocuṗ uṗḟaḃaıl a n-anala, aṗ ḟ-cumḟachaḋ na ḟ-conaṗaḋ coıṫcenḋ a n-aḋaıḟṫıṗ uaṫaıḃ ḋo ḟṗeṗ la ṗoṗécnech ṗeḋma na ṗıṗlaeċ.

[1] *Violence of their exertions.*—Ḟo m-ba ṗamalṫa ṗe ṗaeḃ-ṗoıṫlen ṗaṗ-muılınn. This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his Party Fight and Funeral, from which we are tempted to quote the following passage, as showing how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single rencounter. "At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions[i]. In short, since the battle of Hercules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him; he recovered his advantage, but nothing more; they twisted; they heaved their great frames against each other; they struggled; their action became rapid; they swayed each other this way and that; their eyes like fire; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension."—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

laeċ. Acht ċena, ni dernad tar eir gleaca Ercail, mic Amphitrioin, ocus Antei, mic Terrae, aen gleic ocus aen corraigeċt a h-inramail rin, doig am̓ ro ba gaibtheċ in gleic rin, ocus ro ba cruaid in corraideċt, ocus ro ba arnaide in imrurgail fo'n innus rin. Ocus dan robtar cormaile cetraide na curad im tarċairne caiċ ar a ceile aca ir in uair rin: doig am̓ nir ċetraid re Congal aen-fer d'a fortad no da imcongbail fo an innus rin, .i. re met a menman, ocus re h-uaibrigi a aicenta, ocus dno re h-oll-ċetraid na n-Ulltaċ ar fleċtaib a finnfer. Ocus dno, ni mo ro ċetraiderdar Conall aen-fer d'á fortad, no d'á imcongbail 'mon innus rin, re tiġe, ocus re toġdaċt, ocus re tul-buirbe na Tuaircertaċ, ir a n-aigned ro h-oiled, ocus ro aitreab ann, ocus re digainnideċta a dutċara, ocus re cetraide a ceneoil o niam-ċlandaib nertmara, nithaċa, namdaide Neill, ocus beor a beit 'n-a mac aird-rig Erenn, .i. do Baedan, mac Ninneda, mic Fergura, mic Conaill, mic Neill Naiġiallaig, mar forgler an t-ugdar:

Aen bliadain re h-ol meda
do Baedan, mac Ninneda,
a ceċair fiteċed fuair debeċ
do boi Aed, mac Ainmireċ.

Conad aire rin, ro cetraiderdar Conall ar caċ cuir ar na comfegad, gur ab do bodein commaidem, ocus ro ba dutċa buadugad caċa báġa do breit, ocus corcar caċa cairgne do commaidem; conad aire rin, tucartair tren-ċor tarcuirneċ, calma, comlaidir, cadat, comnert, cealg-baeglaide cuad i cert-agaid a colna do Chongal, co tarla tredirm na troda, ocus miodaċ na mid̓omairle,

[j] *The son of Amphitryon.*—This allusion shows that our author had access to Lucan or Statius, and that the Latin classics were known in Ireland in the middle ages. It is curious, however, his calling Hercules the son of Amphitryon.

cules, the son of Amphitryon[j], with Anteus, the son of Terra, no rencounter or wrestling like this had taken place, for thus indeed the struggle was dangerous, the rencounter hard, and the wrestling violent. And the heroes were of the same mind as regarded their contempt for each other at this time; for Congal did not think that any one would have been able to resist or withstand him in this manner, from the greatness of his magnanimity, and the haughtiness of his mind, and moreover, from the high notion of the Ultonians respecting the glory they derived from their ancestors. Nor did Conall brook it better that any man should resist or withstand him in this manner, in consequence of the firmness, distinction, and fierceness of the northerns, and from the feeling which had been nurtured, and which dwelt within him, and from the native dignity of his tribe, and from his notion of his descent from the splendid, puissant, warlike race of Niall, and moreover from his being the son of the monarch of Erin, viz., of Baedan, son of Ninnidh, son of Fergus, son of Conall, son of Niall of the Nine Hostages, as the author testifies:

"One year to drink mead[k] (i. e. *to be in peace*)
Was Baedan, son of Ninnidh, *king;*
For four and twenty years of strife
Ruled Aedh, the son of Ainmire."

Wherefore, taking every thing into consideration, Conall was of opinion, that he himself would gain the victory, for it was hereditary in him to gain the victory in every conflict, and to triumph in every struggle. Wherefore, he gave one mighty, insulting, brave, robust, subduing, dangerous twist of his body against Congal, so that the instigator

[k] *One year to drink mead.*—Aen bliadain, &c., do Baedan, i. e. A. D. 571.—He was succeeded in the year 572 by Aedh, the father of king Domhnall, the hero of this tale. When the ancient Irish writers inform us that a king or chieftain was remarkable for drinking mead or playing chess, they give us to understand that he enjoyed peace.

mıḋċomaıṗle, ocuṗ cıṗḋı coımeṫa ceḷg ocuṗ coṫaṗṛnaċṫa, ocuṗ claen-ḋoṁaḋ 'na cṗuımne ṗlaeḋaıgḋı ṗıṫ-ṗaen, gup bo h-ı a aġaıḋ ba h-uaċṫaṗaċ ṗe ḋeṗcaḋ na n-ḋul ıṗ ın ḋoıbeıṗ ḋeṫaṗḃa oṗ a ḋıonn, co ṗaıbe compaḋ cuıṗṗ ın caṫ-mıleḋ aṗ na ṫoṁaṗ h-ı ṫulmaıng na ṫalman, o ṗıoṫbaca a ṗal co ṗoṗmna a ḋean-ṁullaıġ; co clor ṗo ceıṫṗıḃ aṗḋa ın caṫa cṗuaıḋ-ıaċṫaḋ an ḋuṗaıḋ ocuṗ ceann coṛnamaċ comeġın Conġaıl, ıaṗ n-a ṗıneaḋ ocuṗ aṗ n-a ṫṗaṗcṗaḋ ḋo neaṗṫcoṛa nıṫhaċa mıc bṛaṫ-buıllıḋıġ ḃaeḋaın. ḃa ı n-ecmaıng na ṗe ṗın, aṫ cuala Conan Roḋ cneaḋ-oṛnaḋaċ comeıġın Conġaıl, ocuṗ ṗo ımṛaıġ ġo mac bṛaṫ-buıllıḋıġ ḃaeḋaın, ocuṗ ıṗ amlaıḋ ṗo boı ṗıḋe ına boṛḃ-ṛḋuaıġ boḋḃa oṗ cınḋ Conġaıl, aġ ṫṛıall ocuṗ ac ṫınḋṛceṫal a cenġaıl ocuṗ a cṗuaḋ-cuıbṛıġṫe ḋo cṛıoṗ a cloıḋım, ocuṗ ḋo ṛcıaṫṛaċ a ṛceıṫe. Ṫucaṗṫaıṗ eıṁ Conan cṗuaıḋ-buılle cloıḋım ṗa ceaṗṫ-comaıṗ a cṗaıḋe ḋo Conall; cıḋ ṫṛaċṫ nıṗ moṫaıġ mac boṛḃ-neaṗṫmaṗ ḃaeḋaın an cṗuaıḋ-buılli cloıḋım ṗın no ġup comṗoımneṗṫaıṗ a cliab ocuṗ a cṗaıḋe aṗ ceṛṫ ḋo, ġup bo cṛeċṫ comoṛlaıcṫe coṛṗ an cuṗaıḋ aġ ṫuıṫım co ṫalmaın.

Conaḋ ı cobaıṗ Conaın aṗ Conġal, ocuṗ coṛuıġeċṫ Conaıll ocuṗ Conġaıll aṗ Caṫ Muıge Raṫ conuicci ṗın.

Aċṫ cena, nı ṗıaċṫ leıṗ ın ḋa ṗıġ-mileḋ, .ı. le Conan ocuṗ le Conġal, coṛcaṗ Conaıll ḋo commaıḋem, ın ṫan ḋo ṗıaċṫ cloıḋem cobuṗṫa caıċ ġuṗ ın caṫ-laṫaıṗ ceṫna ṗın, .ı. Cellaċ, mac Maılcoḃa, ḋo coṛnam cınḋ Conaıll ṗıṛ na cuṗaḋaıḃ, ṗeṛıu no beṛḋıṛ a coṛcaṗ ṫaṗ claḋ ṛoıṛ ó na ṛluaġaıḃ; oıṛ ıṗ e aıṛmıḋ uġḋaıṛ naċ aṗ commaıḋeḋ coṛcaṗ aen laıċ ḋ'áṛḋ ċlanna Neıll aṗ laṫaıṗ ın laıṫe ṗın,

[1] *In a mighty huge arch.* — Ina ḃoṛḃ-ṛouaıġ boḋḃa.—The word ṛouaġ or ṛcuaġ certainly signifies an *arch* or *bow*, though it is not so explained in any published Irish Dictionary. This appears obvious from the fact, that in the best MSS. the rainbow is called ṛouaġ neıṁe, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: Ḟıl oṛoıċeṫ ac on caṫṛaıġ

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch[1] over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound!

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

ꝼin, maꝼmaꝼ eiꝼioe iꞇiꝼ ꝼouaġa ocuꝼ ꝼoꝼtaȯa, i. e. "there is a bridge at that city, which is constructed of marble, both in its arches and pillars."—*Book of Lismore* (in the possession of the Duke of Devonshire), fol. 107. The term ꝼouaġ-ȯoꝼuꝼ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

ꝼɪn, ᵹan Cellaċ ꝺo coꝼꝛam a cɪnꝺ, ocuꝛ ꝺ'aɪꝺe a ꝑoꝺbaꝺ, ꝺo ꝼeɪꝛ maꝛ ꝼoꝛᵹleɪꝛ ɪn ꝺ-uᵹꝺaꝛ:

Nɪꝛ ꝺuɪꝺ ꝑɪᵹ na ꝑuɪꝛe ꝼeɪꝺ
'ꝛa laɪꝺe ꝼɪn, ꝺo claɪnꝺ Neɪll,
naċ coɪꝛeꝺaꝺ Cellaċ caɪn
a coꝛcaꝛ co n-a ꝺɪᵹaɪl.

An ꝺan aꝺ connac Conᵹal Cellaċ aᵹ a ɪaꝛmoɪꝛeċꝺ, ocuꝛ ꝺ'á ɪnnꝛaɪᵹɪꝺ, ꝑo ɪmᵹaɪb ɪn ꝺ-ɪnaꝺ ꝼɪn, ocuꝛ ꝑo ɪnꝺꝛaɪᵹ ɪnaꝺ ele 'náꝛ ꝑaoɪl ꝼonn maꝛ Chellaċ ꝺ'a coɪmꝑꝛeᵹꝛa, no mal maꝛ mac Maɪle-coba ꝺa ċuꝛꝛachaꝺ. Oɪꝛ aꝛ eaꝺ ba ceꝺꝛaɪꝺ ꝺo Conᵹal, ꝺa com-ꝺunꝺa cꝛo caꝺaꝺ na caꝺ-laꝺꝛaɪᵹ ɪn aen ɪnaꝺ aɪꝛ ocuꝛ aꝛ a com-ꝺalꝺa, naċ buꝺ ꝼeaꝛ aɪꝺe a anꝑalꝺa, na ꝺɪoᵹalꝺa a ꝺeꝛce na a ꝺɪmɪaꝺa aꝛ Ꝺomnall, na aᵹꝛa eaꝛbaꝺa ꝼoꝛꝺa na n-Ulltaċ, .ɪ. Cꝛɪċ Conaɪll ocuꝛ Eoᵹaɪn, ocuꝛ Aɪꝛᵹɪall aꝛ Cenel Conaɪll; conaꝺ aɪꝛe ꝼɪn, ꝑo aꝺcuɪꝛeꝛtaꝛ cuɪnᵹɪꝺeꝺꝺ na caꝺ-laꝺꝛaɪᵹ aꝛ Conan Roꝺ ꝼa coɪmꝑꝛeᵹꝛa Cellaɪᵹ. Cɪꝺ ꝼɪl ann tꝛa, ba conꝼaꝺaɪꝺ Cellaċ ɪna Conan aᵹ coꝺꝺaꝺ aꝛ a cɪnꝺ ɪꝛ ɪn caꝺh-ᵹleo ꝼɪn, ɪaꝛ na ɪmᵹabaɪl ꝺ'aɪꝛꝺ-ꝼɪᵹ Ulaꝺ, uaɪꝛ ba cꝛaꝺ cꝛaɪꝺe le Cellaċ ɪn ꝑo ꝼa ꝺoɪᵹ leɪꝛ ꝺo ꝼaeꝛ-ċlanꝺa ꝼoɪċeneoɪl neꝛt-ċloɪnꝺe Neɪll ꝺo ċuꝛꝛaċaꝺ ꝺo Conᵹal, an ceɪn ꝺo beɪṫ ꝼɪum ocuꝛ Conan aᵹ coɪmꝑꝛeᵹꝛa a ċeɪle. Conɪꝺ ann ꝼɪn ꝑo canuꝛꝺaꝛ Cellaċ, aꝛ ꝼuɪꝛeaċ ꝼeɪceaṁaɪn ꝺ'á n-ꝺlɪᵹeann ꝺuɪꝛ-bɪꝺba ꝺeꝛb-ꝼɪaċa ꝺuɪt-ꝛɪ coꝺꝺaꝺ aꝛ mo ċɪnꝺ-ꝛa 'ꝛa ċaṫ-laṫaꝛ ꝛɪ, uaɪꝛ baꝺ luaꝺ leṫṫꝛuɪm leṫ-eꝺaꝛᵹaɪꝛe laɪṫꝛeċ eṫɪꝛ Conᵹal ocuꝛ Conall ꝺu, maꝺ coꝛ ꝺaꝛꝺa. Amen ċena, nɪ maꝛ ᵹaċ nɪ ꝺo neoċ a ṫɪᵹeꝛna ꝺo ꝺeꝛaꝛᵹaɪn ᵹan ꝺuᵹ-ba, na a ꝑꝛoꝛ-caꝛa ꝺ'ꝼoɪꝛɪṫɪn aꝛ eɪcɪn ɪꝺɪꝛ, a Cellaɪᵹ, aꝛ Conan. Ꝺaɪᵹɪm-ꝛɪ bꝛɪaṫaꝛ ꝺno, a ꝛɪᵹ-mileꝺ, naċ ꝺ'ɪc ꝺ'ꝼalaꝺ, ɪna ꝺ'aɪnꝑɪaċa, ɪna ꝺ'ecꝛaɪꝺe, ꝺanᵹa-ꝛa

[m] *No king or dexterous chief had fallen.* —Nɪ ċuɪꝺ ꝛɪᵹ na ꝛuɪꝛe ɾéɪꝺ.—This shows that there was an older account of the Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies:

"No king or dexterous chief had fallen[m]
On that day, of the race of Niall,
Whose trophy Cellach, the comely,
Did not protect and revenge."

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him; for Congal thought that should he and his foster-brother [*Cellach*] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, "It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall." "Be it so indeed, O Cellach," said Conan; "a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come against

tangabar fiodfa a fig-niad, ina fo cotaigeb ar do cind if in lo bagafa aniu. Baigim-fi briathar eim, a fig-mileb, a Conain, ar Cellach, mana ica-fa t'anfolta no t'anfiacha fiom-fa if in coimeigail catha fa if in thrath fa, noca n-icfaid dia eif co crich cinnte, coitchinn, ceim-eifeigi caich. Bioth a fir agad-fa, ar Conan, nach cubtar forfffaic ar feinded, uair ni baig briathra agad-fa báithef fer-glonna fir-laich, ar Conan, ocus ni fuachad fuigill aithef falad ar ercaraid eoin Gaeidela do gner. Ro fetar-fa imorro in ni fin, a Chonain, ar Cellach, ocus dno, bioth a fior agad-fa, an ti d'a n-oligar an dail, ocus ar a n-agurthar deirb-fiacha, ar diar ocus ar dligid do urnaidhe re h-iarraid na h-agra, ocus re fer fuar-aidhe na fala; ocus dno, ag fo cucat-fa an ced urcar, ar re, ag crathad na craifige d'á h-athcor uadha gacha cert-dirge co Conan. Tangadar triar brathar badach, braithemla, Bretnach do cet-muinnter Conain etir e ocus an t-urcor, .i. tri meic derbbrathar a athar, .i. tri meic Ibail, mic Aili Meadhruaidh, .i. Ref, ocus Ul, ocus Artur, a n-anmanna; ocus tangadur a triur co n-deiridetar druim ar druim ar cert-belaib Conain etir é ocus an t-urcur. Ro feolad ocus fo fedeb cruad-urcor craifige Cellaig cuca ceda cert-dirge, gur bo doirri debtha dian-chrechtacha bruinneadha na m-Bretnach, ar g-comthregad cuirr ceda cuiad tria n-a céile, ocus ar fcoltad a fceith ar a fcath-bruindi. Acht cena, nir toirmerc torgainn, tuiair, na techtairechta do chruaid-urcor craifige Cellaig an triur fin do tuitim d'a tren-guin, no gur gab grinni na flega greim gabad i Conan ar cert-lar a inne ocus a inathar, ar fcoltad a fceith. Ir ann fin cuimnigef Conan a neacht fiogda fo-gurmar, ocus fo gab in cat-craifech cetna, ocus athcuirir i ar culad co Cellach,

[n] *Person of whom the retribution is due.*—An ti d'a n-oligar an dail.—This is in the technical language of the Brehon Laws.

[o] *Three sons of Idhal, the son of Ailli.*—Tri mic Ibail mic Aille.—Are these ideal personages?

against thee, or that I have opposed thee this day on which I have sworn." "I also swear by my word, O royal warrior, O Conan," said Cellach, "that unless thou wilt pay thy animosities or debts to me in this contest on this occasion, thou shalt never pay them hereafter, until the general fate which awaits all after their resurrection." "Be it known to thee," said Conan, "that a hero cannot be dismayed, and that thy threatening words will not extinguish the manly valour of a true champion," said Conan, "and it is not abusive language that will always revenge spite on an enemy amongst the Gaels." "I know that thing well, O Conan," said Cellach, "and be it likewise known to thee, that the person of whom the retribution is due[n], and of whom just debts are demanded, it behoves him, and he is bound to petition in seeking the demand, and *to seek it* of the man who owes the spite; and here, therefore, is the first shot towards thee," said he, brandishing his spear, and casting it directly at Conan. Three affectionate British relatives of Conan's chief people came between him and the shot, namely, the three sons of his father's brother, to wit, the three sons of Idhal, the son of Ailli° Meadhruadh, namely, Res, Ul, and Arthur by name, and the three came so that they stood back to back before Conan, and between him and the shot. The vigorous shot of the spear of Cellach was directed and driven straight towards them, so that the breasts of these Britons were battle-doors of severe wounds, the body of each champion being respectively pierced, their shields which defended their breasts having been cleft asunder. Howbeit, the intended object of the vigorous shot of Cellach's spear was not checked by the fall of these three, occasioned by the great wounds it inflicted, nor until the head of the spear dangerously entered Conan in the very middle of his entrails and bowels, his shield having been cleft. Then Conan, calling to mind his own great regal prowess, took the same battle-spear and cast it back at

Cellaċ, co tangadar triar togaide, tul-borb, tuairceirtaċ do cineḋ Aengusa, mic Conaill, .i. Eochaiḋ, ocus Anluan, ocus Ailgenan, a n-anmanna, ocus tangadar na triur co n-deridetar druim ar druim, ar cert-belaib Cellaig, etir e ocus Conan; ocus ro dirgeḋ, ocus ro deg-ṡeolad cruaḋ-urcar cuca caċa cert-dirge, gur toll-tregertair in triur tul-borb Tuairceirtaċ, etir corpaib ocus caṫ-rceitib; cid tra aċt, nir b'urċar indirge do ċruaḋ-ċraitig Conain an triur rin do tuitim d'á trom-guin, co n-dechaid in daigir diubraicti tre eirr imċail impulaing iċtarać ċaṫ-rceit comnert caṫa an caem-curaiḋ Cellaig, mic Mailcoba, gur treagdarsair tre na troigṫe ocus i talmain. Nir ba ceannraigṫe Cellaċ an triur rin do tuitim gan anaḋ gan fuireċ ina ṡiaḋnaire, ocus nir ṡecurtar do trom-guin a troigṫeḋ ag innraigid a ercarat, ocus for; nir ċiunaide Conan ag innraigid Cellaig a muinter do marbaḋ ocus a trom-guin ar tus. Rucrat da eitim eutroma, sir-luaṫa, i cert-combail a ċele, mar do ṡaigitir, ocus mar do ṡaraigitir, ocus mar do baeglaigitir da broḋċoin borba, biartaide, boḋbae, a con-maera coimeda ar g-coimclired d'á coin-iallaib cuibrige re h-ainṡerce a n-aicenta. Do cuaiḋ in compac a h-inaḋ eutrana ná h-eaḋarġairne iartain, co nar cuimgetor a cairde na a ceiṫerne a ciunugaḋ ina a ceannrugaḋ, a cobair ina a comporṫaċt, re brut, ocus re buirbe, ocus re biartamlaċt na m-beithre m-boḋba sin, ag combrired compaic ocus comlainn ar a ceile, lair na gleraib garga, gloinn-mera, gaibṫeċa gairged, ro gabratar i cendaib, ocus i caṫbarraib caema cumdaigṫe a ċeile, gor bo lion-brat ledarać, lan-derce ceinn-berti comgela gaċa curaḋ, do coimeagar cloidem ocus craireċ ar a ċeile; gur ab é airmid ugdair gur b'intoideċta d'ṡerraib

[p] *Race of Aengus, the son of Conall.* — Do cineḋ Aengusa mic Conaill.—That is, of the race of Aengus Gundat, son of Conall Gulban.—See genealogical table of the descendants of Conall Gulban, at the end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall[p], namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes[q] were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

[q] *Kernes* were the light-armed ancient Irish soldiers. For a curious description of the Irish kernes, in the reign of Henry VIII., written A. D. 1543, by the Lord Deputy St. Ledger, see note I at the end of this volume.

d'fearaib Erenn ocus Alban fo daigin feitme, ocus fogluma, ocus aitiri neime, ocus no-frertail, ocus frecagarta na rig-mileo rin ar aroile, re cruar, ocus re crodacht, ocus re cobradacht a g-comloinn; re treire, ocus re truime, ocus re talcairecht a d-trodae; re h-oll acht, ocus re h-oibni, ocus re h-atloime na h-imgona; re h-eime, ocus re h-urloime, ocus re h-arnaidecht an imbuailte; re dlur, ocus re diocracht, ocus re duaibride deabta na deiri deg-laeċ rin; uair nir b'aimirrecċ Ulaid ocus allmaraig co m-bad fompa bud naen, da mad é Cellaċ conciuclairdi; fir Erenn dno, ba lán-deimin leo-rideim co m-bad e Congal do cloidride, da mad e Conan conciucluirti. Conad aire rin, no furigetar Erennaig ocus allmaraig cen imbualad d'fobairt na d'imluad etorra, cenmotha Congal Claen nama; gid eiridein, nir ba ciunaide cath-laitrecha Congail ag imraige ui Ainmirecċ, do digail a derce, ocus a dimiada, caċ do comrcur d'a g-comlannaib, re comfecchad an comraic rin.

Imthura na deiri deg-laeċ rin, o tus a d-troda co dírccur na deabta, conad raibe ag cecht dib rin rir in re rin imforcraid fo b'inairme, na cindeḃ comloinn fo b'inagra, na fo b'incommaidme do cath-mileadaib ar a ceile, cenmotha ced-urcar Chellaig ar Conan, ocus in t-inad in fo furired frub-grinne fleig Conain da ced-urcair ar Cheallaċ. Acht cena, ni bi duine ar doman gan a fod urdalta airċennta oideda d'urmairi, gin go raibe taca, taraid, ná erbaide engnama air, do reir mar forgler an t-ugdar, amail rem-epert-mair:

Tri fodain nach recantar, &c.

Conad aire rin, caċ duine dana derb-cinnid a fod urdalta airċinnti oideda d'urmairi, cen co raibe taca, taraid, na uirearbaid engnama, teagaid bedg-arrdena báir aga buaidred, ocus aga brath-aimriugad, do reir mar ir comarta cinnti re cain derbad na

cairgni

spears on each other; so that authors relate that it was worth the while of the men of Erin and Alba to come to observe, and study, and imitate the parryings, guardings, and responses of these royal heroes to each other, such was their hardiness, valour, and firmness in the combat; the strength, weight, and puissance of their fight; the expertness, rapidity, and activity of their fighting; the swiftness, readiness, and severity of their blows; the closeness, diligence, and vehemence of the struggle of the two brave heroes. For the Ultonians and foreigners did not doubt, but that they themselves would be triumphant should Cellach be defeated; and the men of Erin were certain that Congal would be defeated if Conan should be conquered. Wherefore the men of Erin and the foreigners desisted from the battle to look on at the combat between them, except Congal Claen alone; but he was not the calmer in making his way through the battle-field to attack the grandson of Ainmire, to revenge *the loss of* his eye and his indignity upon him, because all the others had ceased from their encounters to look on at the combat.

With respect to these two great heroes, from the beginning of the contest to its termination, neither of them had, during all that time, a superiority worth mentioning or an advantage worthy of being claimed or boasted of by warriors, except the first shot made by Cellach at Conan, and the injury inflicted by the head of Conan's spear on the place it struck Cellach in the first shot. But as the author testifies, and as we have said before, there is not a man in the world for whom his certain and fixed place of death is not preordained, even though he should have no want of vigour, or lack of valour:

"Three things cannot be shunned," &c.

Wherefore, every one for whom his certain and fixed place of death is predestined, even though he should have no want of vigour or lack of valour, is visited *there* by the startling omens of death which

caingni fin, .i. airfidena ocus iona aimsigthi Conain is in compac fin, d'ar fad, ocus d'ar iadusrad foit-nell forg-dibertha fadairc tar imdoirsib a imcairi. Atbeirit aroile gur ba h-iat ard-naimh Erenn do bered sinn a fadairc ocus a fuirc o Conan, do cobair Cellaig is in compac sin. Acht cena ni h-amlaid sin fuasadar augdair cuma ocus comfuided an compaic sin i laí-gleandaib leabar, ocus i lleimid leth-gealaib litrida lan-comgidithi gacha caingni, acht gor ab iad eislinni, inni, ocus imthair Conain ar na sriathrad ocus ar na comthollad do ced-uscor Cellaig is in compac, ocus tairi, ocus taimh-nella d'á aimsiugad ar a lor, d'ár fad, ocus dar iadartar forbairt fortcide, fisdorca dar fuinneógaib fordoirsidhe faisctena na flatha.

Cid tracht, ó ro airigsitar Cellach ar Conan a beith co dall-forcach diradairc, ni dernaid sium acht a teachtad ocus a timchellad, a foirtcedh, ocus a arm-airlech fo comur ocus fa comdil-maine a cuirp, gur tuit in cath-milid Conan ina lethib leadairthi, gur ob ina laigi laech-mileth ro cirrad ocus ro colg-dichennad Conan la Cellach.

Conad é sin aen compac is fesir innisit eolaig ar cath Muigi Rath. Deithbir on doib, ar is dóig is do dírcur debtha na deri deg-laech sin fucad da trian a n-ernomair ocus a n-engnuma o allmarachaib mar at connadar cend Conain 'gá chrathad ocus a chorcar ga commaidem oc Cellach, do rein mar forglef in t-ugdar:

Do cuaid d' allmarchaib a n-grain
a h-aithi marbtha Conain,
mar bud é a n-engnum uile
do cuirtea a corp aen-duine.

Ar

[r] *Omens and pangs.*—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish believed in fatality or predestination.—See also p. 172, note [q], where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs[r] which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found[s] the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies:

"From the foreigners departed their valour
After the killing of Conan,
As if the valour of them all
Had been centred in the body of one man."

It

predestination.

[s] *Not thus that authors have found.*—Ni h-amlaid sin fuarasar augdair.—This passage proves that the writer had several and conflicting accounts of this battle, from which he drew up the present account.

Ar ann sin do siacṫatar da ḋonach cleas-armacha do luṫt feiṫme sceiṫ sig Ulad do ḋaiṫeamh a g-comḟeirge re Cellach, i. Feardorc Miadach ocus Eicceneach Oirgiallach, ocus tucsat a b-feidm i n-einḟeacṫ, ocus do ġaiṫeadar da sleaġ go g-caelaib a g-crann i Cellach, gus bo leis indarmada na n-arm tre esbanaib na n-álad is in taeb ba faide o n-a gor-gomaib. Briṫailis Celluch na cneada sin, gus ḟagaib a sleasa go sleaġ-ṫoll ocus a cinn go creċṫnaiġṫi, ocus a cuisp comṫreagṫa, ocus do sinni corais crú do na cusadaib d'a eis.

Ro eirgeator iarum diar codnach cruṫ-aloinn eili do caiṫeamh a comḟeirge re Celluch, i. Orcus Aṫa in eich, ocus Murchad, mac Maenaiġ, ocus ro ġaiṫeadar na sleaġa daingni duaibsiuċa inn, gus b'ionsamail cleiṫi tre ċuscais seanna na sleaġ tres an sliab araill do Chelluch. Aiṫis Celluch na cneada sin d'imlaid aṫlaim, aimgneach, ocus do sgainnis ḟiodda armach, aindreanda, ocus do ċuis a cind is in corais caṫa cedna. Iar sin naimic Riagan, ri Ruis Cille, ocus Duḃan Duiblinne, cus in laṫais i m-boi Celluch, ocus tangadar le da ġuin ainmḟine aimsarmarṫaċa fair in einḟeacṫ; ro ḟreagair Celluch comaín a ġona do gach aen did. Iar sin naimic Trealmach na troda ocus Cearnach Cor-fada is in caṫ-laṫais cedna co Celluch, ocus tugadar da ġuin ceasta, comdaingne ar an caṫ-mileḋ, ocus da ḟorgam aimsarmarṫaċa ar an airriḋ, ocus da

cruaiḋ-ḃéim

[t] *Fermorc, Miadhach, and Eignech, the Airgiallian.*—Feardorc, Miadach, ocus Eigneach Oirgiallach.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

[u] *Orchur, of Ath an eich, and Murchadh, the son of Maenach.*—Orcur Aṫa an Eich, ocus Murchaḋ, mac Maenaiġ. — The Editor has not been able to find any account of this Orchur in any other authority. There are many places in Ireland called *Ath an eich*, which signifies *ford of the horse*, but nothing remains to determine which of them is here referred to.

[v] *Riagan, king of Ros Cille.*—Riagan ri Ruis Cille. The Editor has not been able to find this Riagan in the authentic Annals, and therefore suspects that he is a

It was then that two chieftains, dexterous at arms of those who attended on the shield of the king of Ulster, came on to expend their anger on Cellach, namely, Fermorc, Miadhach, and Eignech the Airgiallian[t]. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap *of carnage* of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich[u], and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cuṗcaiṗ?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille[v], and Dubhan, of Dublin[w], advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Trelmhach of the Fight[x] and Cernach the Longshanked[y] advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cuṗcaiṗ is explained *hair*, a *bulrush;* but it is to be feared, from the simile above made, that the word had some other meaning.

[w] *Dubhan of Dublin.*—Ḋubaṅ Ḋubḷinne, Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

[x] *Trealmhach of the Fight.*—Ṫṗealṁaċ na Ṫṗoṡa, is not to be found in the authentic Irish annals.

[y] *Cernach the Longshanked.*—Ceaṗnach

cruaiḋ-béim tragartа do'n trén-fear. Fritailiṫ Cellaċ na cneaḋa sin, go por fagaiṙ na ḋ-tamnaiḃ sgailte sciaṫ-roinnte iaḋ, ocus do cuir a cinḋu ir in corair caṫa cetna. Rangadar iartain na feaċt Mailmaigniu ocus Dairbri, mac Dorrmair, riġ Franġc ir in caṫ-laṫair cetna co Cellaċ, ocus tucadar oċt n-gona trici ḋ'a ṫoirneaḋ, ocus oċt ḋ-toimḋeana teanna ḋ'a traethaḋ. Ro cromurtar Cellaċ a ċenn, ocus ro fuairg dan an irgail frir an anforlann, ocus ro ċeargarm na laeiċ ḋ'á luaiṫ-beimeanḋaiḃ, gor bo brorna boḋḃa, bioṫ-ainmneaċ, gaċ colg ocus gaċ cruaḋ-ġa, ocus gor bo combruiti gaċ corr, ocus gor bo coimḋiorrta gaċ taeḃ, ocus nir bo h-iaḋ na cinḋ no ċomorbaḋa cetna ror ċomluiḋ for cula do riḋiri, uair rugurtar Cellaċ a g-cinn ar na g-comairiem, ocus a g-corgair ar na g-commaiḋem lair co h-airm i raibe riġ Ereann, ocus ṫairreanartar a trear gan tuireal ḋ'á ṫriaṫ, ocus a beagan baegail ḋ'á braṫair, ocus airirir fein ag dion ocus ag duin-feiṫem rceiṫ riġ Erenn ar a h-aiṫli.

Ba ir in la sin do rala do bannsraċt Ultain Lam-fada, riġ Chaeilli na g-Curaḋ, frir a n-abarṫar Oirṫear 'ran am ra, ag denum fliuċċaemna roilcṫi ocus roṫraicṫi i n-Dun Aḋmainn i ḋ-Tir O' m-Breasail, ocus ar amlaiḋ ro boí mac rir an baile ina oḃloir, ocus ina eirreċt, .i. Cuanna, mac Ultain Lam-fada, ocus ro ba dalta do riġ Erenn é, .i. do Domnall, mac Aeda, mic Ainmireċ, no go ḋ-tugaḋ aitni gur bo h-oinmiḋ e, ocus an tan tugaḋ, a dubraḋ rir dul do ṫiġ a aṫar, ar nir miaḋ lar an riġ dalta oinmiḋe do

Cor-fada, is not to be found in the authentic annals, and is probably a fictitious personage.

[z] *Seven Mailmaighne's.*—Na rechṫ Mailmaigniu.—The Editor has found no account of them in any other authority.

[a] *Caill na g-Curadh.*—Now the barony of Orior, in the east of the county of Armagh. Probus, in the second book of his Life of St. Patrick, calls this territory *Regio Orientalium*, which is a literal translation of its usual Irish name Criuċ na n-Oirṫear. It was so called because it was in the east of the country of Oirghialla.

[b] *Tir O m-Breasail.*—This territory is frequently called also Clann Breasail. It

the mighty man. Cellach responded to these wounds, and left them mangled, mutilated trunks, and cast their heads into the former heap *of carnage*. After this the seven Mailmaighne's[z] and Dairbre, the son of Dornmar, king of the Franks, advanced to the same spot of contention to fight Cellach, and quickly inflicted eight wounds to pull him down, and eight firm blows to subdue him. Cellach stooped his head, and pressed the fight on the unequal number, and so plied the heroes with his rapid strokes, that their swords and hard darts were a bloody, broken heap, and every one of their bodies was bruised, and every side mangled, and they were not the same heads or representatives that had come first that returned back again, for Cellach carried off their heads with him after having counted them, and their trophies after having exulted over them, to where the king of Erin was, and exhibited the fruits of his honourable exploits to his lord, and the inconsiderable injury he had received to his relative, and he afterwards remained protecting the king of Erin and attending on his shield.

On this day it happened that the women of Ultan the Longhanded, king of Caill na g-Curadh[a], which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhmainn, in Tir O m-Breasail[b], and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfhada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Ainmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do beit aige. A dubairt imorro a leas-mathair re Cuanna dul tar ceann cuaile connaid do cum an foilcid an la sin. Do chuaid iarum Cuanna fo'n g-coill, ocus tuc leis cual do maescán, ocus do chrionḟluic, ocus do barr beithe, fuair a lathachaib ocus in ot-nachaib, ocus do chuis forr an teinned an chuail, ocus ger b'olc an teinned roime, ro bad measa iarom. Olc an tuscuirthe an cual tuccais leat, a Chuanna, fos na mna, ocus ar cubaid cos-mail frit fein; ocus a thuaig! ar siad, ni tu an mac sangus a leas ann so aniu, acht mac do cuingenad le a athair ocus le a oide is in lo baga sa, uair atá Congal co n-a Ulltaib ocus go n-a allmu-thaibh d'á marbad ocus d'á mududad re re laithi, ocus do t'athair-si naimic cathugad an laoi ané, ocus ni feadamair-ni an tesna ass no nach d-tesno. Ro fiarfaid Cuanna cia do berad eolus dam-sa co Mag Rath? Ar beg an meisneach duit-siu eolus do breith ann, ar siad, i. dul co h-Iobar Cinn Coice, mic Neachtain, fris a raitear Iobar cinn traga an tan sa, ocus fo geba slicht faidbir na fochaide ann, ocus lean go Mag Rath e.

Raimic Cuana roime ima reim ro-reatha ar sliocht faidbir na slog, co raimicc Mag Rath, ocus at conairc na catha comthoma cechtarda ag coimeirge i g-ceann a ceile. A m-batar fir Erenn ann at concadur an t-oen duine d'á n-ionnroige ir in mag a n-iardeas gacha n-direach, ocus ro fuirigret frir gur aithigetar e. Cuanna obloir, ol fear dib, Cuanna oinmid ann, ar an dara fer. Ni ro beg d'adbar fuirid ann, ar an trer fear. Gerr beg trath, raimicc Cuanna go h-airm a roibe rig Erenn. Fearair an rig failte frir. Maith, a anam, a Chuanna, ar re, cid ima tangair cugainn aniu? Do congnam leat-sa, a airdi, bar Cuanna, ocus do

[c] *Iobhar Chinn Tragha.*—Iobar Chinn Trágha.—This is the present Irish name of the town of Newry, situated in the south-west of the county of Down, and is well known in every part of Ireland where the Irish language is spoken. It is understood

house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordures, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Tragha[c], where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *yew at the head of the strand*.— The more ancient name, *Iobhar Chinn Choiche*, is used in the Annals of the Four Masters, at the year 1236.

do thargairt ar Congal, cid comalta dam é. Ar coir duit-si cid a b'fearrara, bar rig Erenn, do cuid do'n cat ra do cruadugad ma agaid, uair do marb Congal t'atair ar catugad an laei ane. Ro h-imdergad im Chuanna ag a cloirtecht sin, ocus a read ro raid, tabair arm dam, a airdi-si, ocus briatar dam go n-dingebad fear comloinn ced d'á b-fuil i t'agaid aniu. Tucrat cac gair mor fanamaitt or ard ag cloirtecht Chuana. Atbert Cuanna friu, do beirim fám' breitir, ar se, dá d-teagmadair airm no il-faebair urlama agom, go n-digeolainn ar dreim eigin agaib fanamad do deanum fum. Acc itir, ar Domnall, na tug do t'uid no do t'airse iad, ocus ag ro an dara gai teilcetsi fuil agam-sa duit, ocus 'r í an trear fleag ar fearr ata i n-Eirinn í, .i. an t-fleag a ta 'na farrad, ocus an ga Gearr Congail, oir ni tabairtur urcor n-imraill do cectar dib. Gabar an oinmid an t-fleag, ocus craitir í i b-fiadnaisi an rig, ocus atbert co n-dingnad ect bud maith leis an rig di. Ionnroig go h-airm a b-fuil Maelduin, mac Aeda Beannan, mac rig deig-feicheamanta Dearmuman, ag a b-fuilit a airm fein ocus airm a brathar ro marbad le Congal ar catugad na Cedaine ro do chuaid torainn, uair ar comdalta duit fein é, ocus do bera fuilled airm duit ar mo gnad-sa, ocus ar mirchair Congail. Ar ann sin rainic Cuanna roime co h-airm i raibe Maelduin, mac Aeda Beannan, ocus tug fuilled airm do i cétóir.

Ro eirig an laech laidir, laimdenach luath-gonach, ocus an beitir beoda, braith-béimniuch, .i. Congal Claen, go d-tarla cuige Ceann-faelad, mac Oilellae, ocus tug beim cuimrid cruaid-ledartach cloidim

[d] *Maelduin, the son of Aedh Bennain.*—Maelduin, mac Aeda Beannáin.—See note [w], pp. 22, 23.

[e] *Cennfaeladh, the son of Oilell.*—Cennfaelad mac Oilellae.—He is well known to the lovers of Irish literature as the author of Uraicept na n-Eiges, or Primer of the Bards, and as the commentator on

he; "wherefore hast thou come to us to-day?" "To assist thee, O monarch," said Cuanna, "and to lay Congal prostrate, though he is my foster-brother." "It behoves thee," said the monarch of Erin, "though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday's battle." Cuanna grew red as he heard this, and said, "Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day." All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, "I swear by my word," said he, "that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me." "Not so," said Domhnall; "take no heed or notice of them; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them." The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. "Go," *said the king*, "to the place in which is Maelduin, the son of Aedh Bennain[d], the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday's battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal." Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oilell[e], to whom he gave a mighty, hard-smiting stroke of his

certain laws, said to have been originally written by the monarch Cormac Mac Art, in the third century. His death is recorded in the Annals of Tighernach at the

cloiḋiṁ ḋo, ɡur ḃrir an caṫḃarr, ɡur ṫeaṙɡ an ceann ṗo a ḋoṁaiṙ co n-uṙṙaiṁn ḋo'n inoċinn ina ṗoiṙleanmuin; aċt ceana ḋo ṫuiṫeaḋ Ceannṗaelaḋ

year 679. Copies of his Uraicept are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (H. 2. 16.) and an ancient copy of his Commentary on King Cormac's Laws is preserved in a vellum MS. in the Library of the Duke of Buckingham, at Stowe, of which Dr. O'Conor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Conor, who had no vernacular knowledge of the Irish language, has entirely mistaken the meaning of an interesting passage relating to the poet Cennfaeladh, occurring in that valuable MS. It appears to have been taken from an ancient version of the Battle of Magh Rath, for it mentions in nearly the very words of this text, how Cennfaeladh lost a portion of his brain in the battle, the consequence of which was that his intellect became more acute, and his memory more retentive. But Dr. O'Conor, not conceiving that there was any thing wonderful in the matter, translates the word inṅċinn, which means *brain*, i. e. *the matter of the brain*, by the word unskilfulness (by a figure of speech which looks very unnatural); and the word ḋeṙmaiṫ, which is still used in every part of Ireland to signify *forgetfulness*, he metamorphoses into Dermot, a man's name, thus changing one of the three wonderful events which the bards constantly recorded as having happened at the Battle of *Magh Rath*, into an occurrence about which there seems nothing remarkable.

I shall here quote the entire passage, as far as it relates to Cennfaeladh, as it is decyphered and translated by Dr. O'Conor.

"Ɫocc ḋon liubhaṙṙa Ḋaire Ċubṙan ocur aimṙer ḋo aimṙer Ḋomnaill mc. Aeḋa mc. Ainmireach ocur peṙṙa ḋo Cenoṙaela mc. Aill. Ocur ṫac. a ḋenma a hincind ḋo bein a cenn chinoṙaela i k. Maiġe Raṫh.

"Ṫeoṙa buaiḋa in k. a ṙin .i. maimḋ aṙ Conġal in a ġae ṙia n Ḋomnall in a ṙhiṙinḋe ocur Suibne ġeilṫ ḋo ḋul ṙe ġelṫaċṫ ocur a inċinn ḋeṙmaiṫ ḋo bein a cind Cinoṙaela i k. Maiġe Raṫh.

"Ir e in ṗ[a] aṙnaḋ buaiḋ maimḋ aṙ Conġal in a ġae ṙe n-Ḋomnall ina ṙiṙinḋe, uair buaiḋ maimḋ aṙ in anṙiṙen ṙiaṙ an ṙiṙen.

"Ir e in ṗ[a]. aṙ naḃuaiḋ Suibne Ġeilṫ ḋo ḋul ṙe ġelṫaċṫ .i. aṙ aṙ ṙaċaiḃ ḋo laiḋiḃ ocur ḋo ṙġelaiḃ aġ aṙṙiṫi each o ṙin ille.

"Ir e an ṗ[a]. aṙnaḋbuaiḋ a inċinn ḋeṙmaiṫ ḋo bein a cind cinoṙaela, uair ir ann ḋo riġneḋ a leiġar i ṫuaim ḋreċain i coinṙaċ na ṫri ṙṙaiṫcheḋ it. ṫiġḃ-iḃ na ṫri ṙuaḋ .i. ṙai ṙenechair ocur ṙai ṙilechṫa ocur ṙai leiġind ocur ḋoneoch ṙo chanḋair na ṫri ṙcola canṫai

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[caċ lai] po bioh aiceṗium ṫṗia ġeiṗe a mosleċta cannaiodhche [*recte* cach n-aiodhche] ocuṗ meoch ba hinṫaiṗṗenta leṗ de ṗob. eò ġlunṗnaiṫhe ṗui ocuṗ po ṗoṗibhṫha aice i cailc liubaiṗ.

"No cumad hi in ceaṫhṗamadh buaid .i. ṗeṗ oṗeṗaib Eṗ. ocuṗ ṗeṗ oṗeṗaib alban do dul ṫaiṗiṗ ṗoiṗ ġanluinġ, ġan eaṫhaiṗ .i. Dubdiadh mac Damain ocuṗ ṗeṗ do ġaidelaiḃ."

Translated by Dr. O'Conor thus:

"The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of Ainmire, was king of Ireland; and the person (i. e. the writer), was Cennfaelad, the son of Ailill; and the occasion of composing it was because *Dermot's* ignorance yielded to Cennfaelad's skill at the battle of *Moraith.*

"Three victories were gained there. Congal the Crooked was defeated in his falsehood by Domnald in his truth;* and Subne, the Mad, ran mad on that occasion; and the unskilfulness of Dermot yielded to the skill of Cennfaelad. The cause of the victory of Donnald over Congal, in truth, was this, that falsehood must always be conquered by truth. The cause of the victory gained by Subne the Mad's turning mad, was, that he lost some poems and narratives, of which others availed themselves after. The cause of the victory of Dermot's unskilfulness yielding to Cennfaelad's skill, was that he (Cennfaelad) was educated at *Tuam-Drecan*, at the meeting of the three roads, between the houses of three learned men—that is, a man skilled in genealogies, and a man skilled in poetry, and a man skilled in difficult reading; and whatever these three schools taught in the day, he, by the acuteness of his intellect, pondered over each night, and whatever was most difficult, he unknotted, and wrote down in his book of hard questions. We must not omit a fourth victory gained at that time, that is, that a man of Ireland, and another man of Albany passed over to the east without a ship of burthen, without a ship of war—namely, Dubdiad, the son of Daman, and another of the Gael."—*Stowe Catalogue*, vol. i. p. 285, *sq.*

This passage is not only incorrectly decyphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

* He observes in a note, that "This seems to have been a religious war between the Christian king Donnald, and the Pagan Congal," an observation which is sufficient to show that Dr. O'Conor never read, or at least never understood, the Battle of Magh Rath.

Ceannfaeladh le Congal 'ra n-ionadh frin, mina ainceadh Crunnmhael, mac Suibne, ocus Maeldoar Macha é, ocus ar na anacul doib fo iodhnaisceatar e co Senach, go Comarba Patraic, ocus fo iomraidheatar fein do congbail a g-coda do'n chath. Ocus fo fhodhnaic Senach Ceannfaeladh iar frin go bricin Tuama Dreaccan, ocus do bi aicce go ceann m-bliadhna ag a leighear; ocus do fil a inchinn chuil ar fir an fe frin, co nach bi ni da g-cluineadh gan a beith do ghlainmeabhae

at once perceive:

"The place of this book is Daire Lubran [now Derryloran, in Tyrone], and its time is the time of Domhnall, son of Aedh, son of Ainmire, and its person [i. e. author] *was* Cennfaeladh, the son of Ailill, and the cause of its composition was, because his brain of forgetfulness [*the cerebellum*] was taken out of the head of Cennfaeladh, in the Battle of Magh Rath.

"Three were the victories of that battle, viz., 1. the defeat of Congal Claen [the wry-eyed] in his falsehood, by Domhnall in his truth. 2. Suibhne Geilt's going mad; and, 3. his brain of forgetfulness being taken from the head of Cennfaeladh.

"The cause of the defeat of Congal in his falsehood by Domhnall in his truth, is, that the unjust man is always defeated by the just.

"The reason why Suibhne Geilt's going mad is called a victory is, from the number of poems and stories he left to the amusement of all ever since.

"The reason that the taking of his brain of forgetfulness out of the head of Cennfaeladh is accounted a victory is, because he was *afterwards* cured at Tuaim Drecain [Tomregan], at the meeting of three roads between the houses of three learned men, viz., a professor of the Fenechas law, a professor of poetry, and a professor of literature, and whatever the three schools repeated each day he retained through the acuteness of his intellect each night, and whatever part of it he deemed necessary to be elucidated he glossed, and wrote down in a Cailc [?] Leabhar.

"Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels."

The task of thus pointing out the errors of Dr. O'Conor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cennfaeladh's intellect was improved by losing a portion of his cerebellum in this battle is very difficult to believe on the authority of this story; but the advocates of the modern science of phre-

fallen by Congal on the spot, had he not been protected by Crunnmael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick[f], and returned to maintain their part of the battle. After this Senach conducted Cennfaeladh to Bricin of Tuaim Dreagan[g], with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe: "A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before..... Father Mabillon had a very limited capacity in early youth, insomuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics." Dr. Gall mentions also the case of a lad, who, up to his thirteenth year, was incorrigibly dull; having fallen from a staircase and wounded his head, he afterwards, when cured, pursued his studies with distinguished success. Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, hurting his head, and subsequently manifested great vigour of the intellectual faculties. Gretry tells of himself, in his Memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood. "In one of the sons of the late Dr. Priestley" (says Dr. Caldwell) "a fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself."

[f] *Senach, Comharba of St. Patrick.*—He died in the year 610, and the introduction of him here is an evident anachronism.

[g] *Bricin Tuama Dreagan,*—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the Leabhar Breac.

meabhrae aighe; dorigh amh an t-aiceart do nidh bhricin do thri scolaibh do bhodh rin do ghlaim-mheabhra aighe-rium, gur bo fear thri scol iarom Ceannfaeladh, mac Oilioilla, gur ab é do athnuadaidh Uraiceart na n-Eiccer, i n-Doire Lurain iertthain.

Imthusa Congail, do chomurtoir 'mon g-cath i g-crioghlach a sceith uirdeircc, imel-chruaidh, gur tharccoir threona 'na d-torach, ocur gor mudaidh milid 'na meadhon, ocur gor dorghair curaidh 'na g-crioghlach a sceith, gur bo cumach cham, ocur ceann, ocur colann, gach leirg ocur gach lathair imar luaidhertair; co d-tarla duighe an fear borb, baeth, écceillidhe, Cuanna, mac Ultain Lámh-fada, mac rig Caeilli na g-curadh, frir a n-abartar Oirtear an tan sa. Fáiltighir Congal re faicsin a doighi ocur a domhalta, ocur atbert, ar dísa an dibherg, ocur ar laechda an leir-theagar fo dera baoith ocur buirb do domhuadh cathain um aghaid-si a n-alt na h-uaire si. Ni feidhm flatha na fir-laich duit-si amh, bar Cuanna, airce feidheamnair do thabairt ar mac deigh-fir no deagh-laich da d-tigeadh do thabairt a lai bágha le a bunadh ceineoil a n-imarghail ard-catha. Na fearghaighear tu, isir, a Chuanna, bar Congal, uair fo feataraa nach do ghnim gairgedh, ná d'imluadh echta na eanghnamha thanghair co Magh Rath do'n ruathar sa. Ni h-innsin airdh-righ duit-si sin do radha, bar Cuanna, cidh im nach d-tiobhrainn-si m'feidhm catha lem aicme ocur lem áird-righ. Acht cena, ar usa lim-sa airgh d'fulangh na gan cunghnam le mo cairdib ir in lo bágha sa aniu. Ar ann sin tainic Congal feach an oinmidh. Do shuidh Cuanna a bonn fe tacha ocur fe tuigh na talman, ocur do chuir a mér i ruaimeamh na fleighi flinn-leithi, ocur tug urchor dána, duaibhreach, deagh-calma, aghmar, aighmeil, urbadhach d'innraighidh Congail, co n-deachaidh feach

uillinn

[h] *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone. *Doire Lurain*, which signifies the "oak grove of Luran" (a man's name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurain[h].

With respect to Congal, he turned to the battle with his famous hard-bordered shield, and prostrated mighty men in the front, overwhelmed soldiers in the middle, and triumphed over heroes on the borders, so that every spot and place to which he passed was a broken heap of bones, heads, and bodies; until the furious stolid simpleton Cuanna, the son of Ultan, the Longhanded, i. e. the son of the king of Caell na g-Curadh, now called Oirthear, met him. Congal, on seeing his companion and foster-brother, bade him welcome, and said, "Terrible is the malice, and heroic is the muster when fools and madmen are at this moment of time waging battle against me." "It is not the act of a prince or a true hero in thee, indeed," said Cuanna, to "cast reflections on the son of any good man or good hero, who should come to give his day of battle to assist his relatives in the struggle of a great battle." "Be not enraged, O Cuanna," said Congal, "for I know that it was not for martial achievements, or to perform feats of arms or valour thou hast come to Magh Rath on this expedition." "It is not the saying of an arch-king for thee to say so," said Cuanna; "why should I not lend my aid in battle to my tribe and my monarch? But, however, I can more easily bear a reproach than forbear giving assistance to my friends on this day of battle." Then Congal passed by the idiot. *But* Cuanna pressed his foot against the support and the solidity of the earth, and putting his finger on the cord of his broad-headed spear, he made a bold, furious, brave, successful, terrible, destructive shot at Congal, and it passed beyond

also of a parish which is partly in the county of Tyrone, and partly in the barony of Loughinsholin, in the county of Londonderry.

uillinn an fceit comhmoir cata, gur toll an lamh-gai an luipeaic, co n-deachaid ir in aprainn, gur bo threagdaigti na h-inne uile, co raibe forrac fir da foigren tre daingen na luiriġi ocur tre compar ocur tre coimtheann a cuirp do'n leat aprail. Decair Congal tairir ocur tuc d'a uid gur b'e an oinmid ro guin e, ocur ro bai ar cumur do-rom an oinmid do marbad ind, act nar miad lair fuil oinmide d'faicrin ar a armaib, ocur do leig a laech-arm ar lar, ocur tug tered ocur tren-tarrang ar an fleig ina fritheing gen gur fedartar; ocur tug an dara feacht, ocur nocar fed; tuc an trear feacht a abac ocur a ionatar amac itir a cheap ocur a ceangal cata, ocur taitmigir Congal a bar comdaingean cata ocur tuc daingean an chreara d'urrglaigi an alad tar dibeirg gabaid na gona, ocur togbaid a arm do lar, ocur geibead ag agollom na h-oinmidi, ocur a re ro raid frir: durran leam, a Chuanna, bar Congal, nac triat trén-coimreac, no cliat bearna ced tarlaicc an t-urcor rin dom' timdibe; roet leam for nac e an cuingid calma, cat-linnar Ceallac, mac Mailcoba, maidir mo corr do ced guin; olc leam for nac é an cuaille cat-linnar Crunnmael, mac Suibne, oir dligear m'fordeargad, uair ro ortar a atair ar arlac airdi Erenn, con aire rin nac dlig feicheam rioc re falad. Leig ar ale, a Chongail, bar Cuanna, ar cian ata an frean-focal, i g-ceann gac baid a baegal. Ni h-inann rin am, a Chuanna, bar Congal, ocur gniomarta obloir ailgeanaig, gan aignead n-daingean, ocur gan adbar dom' cearbad. Tug Congal d'a uid iartain ocur d'a aire nar bo rig Ulad na Erenn é a h-aitle na h-aenġona, tug an oinmid fair; ocur ro gaburtar ag á dígail fein co croda, comdana, coimtheann ar feararb Erenn, ag frodbada gaca fini, ocur ag uathadad gaca h-aicmead,

[i] *Crunnmhael, the son of Suibhne.*—Crunmael, mac Suibne,—i. e. the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628, when he was slain by Congal.

[j] *Old is the proverb.*—The Irish writers are so fond of putting proverbs into the mouths of their characters that they scru-

beyond the angle of his great shield, so that the hand-spear pierced the armour *of Congal* and entered his abdomen and pierced all the viscera, so that as much as would kill a man of its blade was to be seen at the other side of his body and of the armour which defended it! Congal looked on one side, and observed that it was the idiot that wounded him; and it was in his power to slay him on the spot, but he did not like to see the blood of an idiot on his arms; he laid his heroic weapons on the ground, and made a drag and a mighty pull to draw back the spear, but he failed; he made a second effort, and failed; but in the third effort he dragged out his viscera and bowels between his skin and his warlike attire; and he extended his strong warlike hand and drew his belt to close the wound, and took up his arms off the ground, and proceeded to address the idiot, and said to him, "Wo is me, O Cuanna," said Congal, "that it was not a mighty puissant lord, or a hundred-killing champion that sent that shot to destroy me. It grieves me, moreover, that it was not the mighty, many-battled, populous champion, Cellach, the son of Maelcobha, that has to boast of having first wounded my body. I lament that it was not the pillar, numerously *attended* in battle, Crunnmhael, the son of Suibhne[i], that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb[j] that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaughtering

ple not, as in the present instance, to make a fool wield them in argument against an opponent, but this is probably from want of skill in the writer.

h-aicmeaḃ, ocur aᵹ ḋioḋuᵹaḃ ᵹaċa ḋeiᵹ-ċeineoil; ḋoiᵹ aṁ ro ba ḋiomruᵹaḃ ranntaċ ar ṡaiṁḟiachaiḃ an riuḃal rin, ocur ro ba bualaḃ moᵹaiḃ ar ṁin-ḋéaraiḃ, ocur ro ba ᵹaíleaḃ ḟearḟon ḟir aiᵹiḃ ar treḋaiḃ ḋaraċtaċa, ḋian-luaimneaċa, ocur ro ba tarcaṡal mara muirniᵹ, moir-ᵹearanaiᵹ ar cruaḃ-ᵹaeṫaiḃ calaḃ, an ṫocarḋa teann, ṫinnearnaċ ṫuc Conᵹal ar na caṫaiḃ; ᵹo nár ṗáᵹḃaḃ liom ᵹan luaṫ-ᵹul, na árḋ ᵹan ecaíne, na maiᵹean ᵹan moirearḃaiḃ, ḋo na ceiṫriḃ coiᵹeaḋaiḃ baḋom ina aᵹaiḃ an uair rin, ḋo na h-áraiḃ ocur ḋo na h-aimiccniḃ ṫucurṫair ḟorrae; ḋoiᵹ ar eaḃ ro at roċair leir ḋo ḋoṁairfeaṁ riᵹ, ocur ruirfeaċ, ocur ṫoirfeaċ, cenmoṫa aṁair, ocur anraiḃ, ocur oᵹlaiċ liuin, ocur laiċ leaḋarṫa, ocur buirb, ocur baoiṫ, ocur builleaḋaiᵹ: ceḋ Aeḋ, ceḋ Aeḋan, ceḋ Iollann, ceḋ Doṁnall, ceḋ Aenᵹur, ceḋ Donnchaḃ, caeᵹa Ḃrian, caeᵹa Cian, caeᵹa Conċobar, ṫrioċa Corc, ṫrioċa Ḟlann, ṫrioċa Ḟlaiṫeṙ;

[k] *Against the strong streams from the land.*—Ar cruaḃ-ᵹaeṫaiḃ calaḃ.—The word ᵹaoṫ or ᵹaeṫ, which is not explained in any Irish Dictionary, signifies a shallow stream into which the tide flows, and which is fordable at low water. It frequently enters into topographical names, as Ᵹaoṫ Saile, in Erris, Ᵹaoṫ Ruir, near Killalla, and Ᵹaoṫ Dóir and Ᵹaoṫ Ḃeara, in the west of the county of Donegal.

[l] *One hundred Aedhs.*—Ceḋ Aeḋ.—This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete. The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

[m] *One hundred Aedhans.*—Céḋ Aeḋan.—This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

[n] *One hundred Illanns.*—Ceḋ Iollann.—This name is now obsolete, though formerly very common.

[o] *One hundred Domhnalls.*—Ceḋ Doṁnall.—The name Domhnal has been Latinized Domnaldus, Donaldus, and Danielis, and Anglicised Donell, Donnell, Donald, and Daniel, and it is almost unnecessary to state, that it is still very common in

tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams[k] from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs[l], one hundred Aedhans[m], one hundred Illanns[n], one hundred Domhnalls[o], one hundred Aengus's[p], one hundred Donnchadhs[q]; fifty Brians[r], fifty Cians[s], fifty Conchobhars[t]; thirty Corcs[u], thirty Flanns[v], thirty Flaithes's;

Ireland as the proper name of a man, always anglicised Daniel.

[p] *Aengus's.* — Ꭰenɣuꞃ. — This is also still in use, but generally under the Latinized guise of Æneas. It was Anglicised Angus in the reign of Queen Elizabeth.

[q] *Donnchadhs.*—Ꝺonnchaꝺ,—has been Latinized Donatus, and Dionysius, and Anglicised Donogh, Donat, and Denis, in which last form it is still in common use in every part of Ireland, that is, the person who is called Ꝺonnchaꝺ in Irish is now always called Denis in English.

[r] *Brians.*—Ꝺꞃian.—This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

[s] *Cians.*—Cian, is still in use among the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

[t] *Conchobhars.* — Concoḃaꞃ, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

[u] *Corcs.*—Coꞃc, is now entirely obsolete as the Christian-name of a man, but its genitive form is preserved in the family name Quirk, formerly O'Quirk.

[v] *Flanns.*—Fꞅann, is obsolete as a Christian name, except among very few families,

Flaithes; Dealbhaoith, Dealbhaoith Mhic Aimirgin; Breasail, Muirgis, Muireadhaigh; Eoghain, Conaill, Cobthaigh; Feachta Reochaidh, Feachta Rideirg, Feachta Rionaigh; Fe Breasail, Fe Baeth, Fe Blathmic; Cuig Dhuibh, Cuig Deman, Cuig Diarmata; Ceithre Scalaidh, Ceithre Sorchaidh, Ceithre Seachnasaigh; Tri Lorcain, Tri Luighaidh, Tri Laeghaire; Da Earc, Da Fael, Da Fionnchadh;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Floinn.

[u] *Flaithes's.*—Flaithes, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

[v] *Nialls.*—Niall.—This name is Latinized Nigellus by St. Bernard, in the Life of St. Malachy; it is still in common use as the Christian name of a man, and Anglicised Neale.

[w] *Amhlaibhs.*—Amhlaibh.—This name, which is written, according to the modern orthography, Amhlaoibh, was never in use among the Irish until about the close of the eighth century, when they adopted it from the Danes, with whom they then began to form intermarriages. It occurs for the first time in the Annals of the Four Masters, at the year 851, and its introduction here as a man's name common in Ireland proves that this account of the Battle of Magh Rath was written after the settlement of the Danes in Ireland. The only name like it which the ancient Irish had among them is Amhalghaidh, but they are certainly not identical, though probably of cognate origin. Both are now Anglicised Awley in the surname Mac Awley.

[x] *Aimergins.*—Aimirgin, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amergin.

[y] *Breasals.*—Breasal, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

[z] *Muirgis's.*—Muirgis.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurice seems to have been borrowed from the English, though evidently cognate with Muirgis. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirgheasa.

[a] *Muireadhachs.*—Muireadhach, i. e. the *mariner*, now obsolete as the Christian name of a man, but its genitive form is preserved in the family name Murray, formerly O'Muireadhaigh. It is Latinized Muredachus by Colgan and others.

[b] *Eoghans.*—Eoghan, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's[u], ten Nialls[v], ten Amhlaibhs[w], ten Aimergins[x]; nine Breasals[y], nine Muirgis's[z], nine Muireadhachs[a]; eight Eoghans[b], eight Conalls[c], eight Cobhthachs[d]; seven Reochaidhs[e], seven Rideargs[f], seven Rionaighs[g]; six Breasals[h], six Baedans[i], six Blathmacs[j]; five Dubhs[k]; five Demans[l]; five Diarmaits[m]; four Scalaidhs[n]; four Soraidhs[o], four Sechnasachs[p]; three Lorcans[q], three Lughaidhs[r], three Laeghaires[s]; two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

[c] *Conalls.*—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail.*

[d] *Cobhthachs.*—Cobthach, i. e. *Victoricius*, now obsolete as a Christian name, but preserved in the surname Coffey.

[e] *Reochaidhs.* — Reochaidh, now entirely obsolete.

[f] *Rideargs.*—Ridearg, obsolete.

[g] *Rionaighs.*—Rionaigh, obsolete.

[h] *Breasals.*—Breasal.—See Note [y], p. 290.

[i] *Baedans.*—Baedán, now obsolete as a man's Christian name, but preserved in the surname Boyton.

[j] *Blathmacs.* — Blathmac, now obsolete. This name is translated Florigenus by Colgan, Acta, SS. p. 129, n. 3.

[k] *Dubhs.* — Dubh, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

[l] *Demans.* — Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly O'Deman.

[m] *Diarmaits.* — Diarmait, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

[n] *Scalaidhs.* — Scalaidh, now obsolete as the Christian name of a man, but preserved in the surname Scally.

[o] *Soraidhs.*—Soraidh, now obsolete.

[p] *Seachnasachs.*—Seachnasach, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

[q] *Lorcans.*—Lorcán, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

[r] *Lughaidhs.* — Lughaidh, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

[s] *Laeghaires.*—Laeghaire, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Fionnchadh; Dubhan, Deman, Dithreabhach, Maenach, Muirgius, Muireadhach, Corc, Coireall, Concobar, Diangus, Domnall, Dinnthach, Fergus, Fallomhain, Taidhg, Tuathal, Oilioll, Enna, Imreachtach.

Is é imrin do rochair lair d'á bheirim bhuide, ocus d'á thuirtidhbh troch, ocus d'á earbadhaibh aimsi, ar fearaibh Erenn, ag diogail a en gona orthaibh.

Ar forbadh cacha fedma, ocus ar cinnedh cacha cruadh-comlainedh do Congal Claen is in cath-lathair sin, at conairc sium cuige a chara, ocus a choicli, ocus a comaltas aen tige, ocus aen leptha, ocus aen tosbala, dalta féin deithidech, derb-thairiri do Domnall, mac Aedha, mic Ainmirech, i. Maelduin, mac Aedha bratbuillig Bennain, ocus mar at conairc sium erideim 'gá imraighidh feach cach airchena, atbert na briatra sa: Conair cinnius in muadh-macaem mor do Mhuimnechaib ale itir, bar Congal Claen. Re tairdeilb do

[t] *Earcs.* — Earc, now obsolete, but its diminutive form Earcán is retained in the surname O'h-Earcáin, now Anglicised Harkan.

[u] *Faelans.*—Faelán, now obsolete as a man's Christian name, but retained in the family name O'Faeláin, Anglicised Phelan and Whelan.

[v] *Finnchadhs.*—Fionnchadh, now obsolete.

[w] *Dubhan.*—Dubhán, now obsolete as a man's Christian name, but retained in the family name O'Dubháin, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

[x] *Deman.*—Deman.—See Note [l], *suprà.*

[y] *Dithrebhach.*—Dithreabhach, now obsolete: it signifies a hermit or eremite.

[z] *Maenach.*—Maenach, now obsolete as a man's name, but retained in the surname O'Maenaigh, which is Anglicised Mainy and Mooney.

[a] *Coireall.* — Coireall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coireallain, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

[b] *Diangus.*—Diangus, now obsolete.

[c] *Dinnthach.*—Dinnthach, obsolete.

[d] *Fergus.*—Fearghus is still used as the Christian name of a man, and correctly Anglicised Fergus.

[e] *Fallomhan.* — Fallomhain, now obsolete as the proper name of a man, but retained in the surname, O'Fallomhain, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Earcs[t], two Faelans[u], two Finnchadhs[v]; one Dubhan[w], one Deman[x], one Dithrebhach[y], one Maenach[z], one Muirghius, one Muireadhach, one Corc, one Coireall[a], one Conchobhar, one Diangus[b], one Domhnall, one Dinnthach[c], one Fergus[d], one Fallomhan[e], one Tadhg[f], one Tuathal[g], one Oilill[h], one Enna[i], one Innrachtach[j].

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest[k], Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Ainmire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: "Wherefore does the large, soft youth of the Momonians come hither," said Congal Claen. "To show thee

[f] *Tadhg.*—Tadhg, which is interpreted *a poet* by the Glossographers, is still in use as the Christian name of a man in every part of Ireland. It has been Latinized Thaddæus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

[g] *Tuathal.*—Tuathal, i. e. the *lordly*, now obsolete as the Christian name of a man, but retained in the family name O'Tuathail, now Anglicised O'Toole, and sometimes Tuohill.

[h] *Oilill.*—Oilioll; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

[i] *Enna.*—Enna, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

[j] *Innrachtach.*—Inreachtach, now obsolete as the Christian name of a man, but retained in the surnames O'h-Inreachtaigh, and Mac Inreachtaigh, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

[k] *After having finished, &c.*—There is a

do ṫiuġ-bá, ocur re h-imluad h-aimleara, ocur re h-innarba h-anma a cuar-irtadaib do ċuirp, in adbaid a n-aiġéirṫar uirre a h-uilc, ocur a h-anṁéich, ocur a h-ecora uile, in aen inad, .i. ag droch-ṁuindtear duaibriġ, dreġanta, diconnirclig diabail. Ir and rin tibir ocur cetraidir Conġal Claen a ġean ġlan-aidbrenach ġáire, do ċomraitib a ċoiclí, ocur a ċomdalta, ocur atbert na briaṫra do ṫuillead in tobeime ocur do ṫormach na tarcairi: Ir adbar áine do t'earcairdib, ocur ir damna doġra doc' ċairdib ocur doc ċomṁoicrib in turur tanġair, ár ir lúṫh-clera leinim ġan ċeill, no mná ar na meadrad do mór éd duit-riu, buain re bratleacaib bodba na re codnaċaib cúrraiġṫi curad na caṫ-laiṫreċ-ra; ór doiġ irat craeb-ra nar craiṫead ra cno-ṁear, ocur irat maeth-ṁlat nar mannrad re mor-docair; daig ir damra ir aiṁid iarum do muaḋ-ġairced malla, macaemda maeth-leanṁaiġi-riu, ġan áġ, ġan accair, ġan urcoid, ġan ṁir-duabair, a n-adrad h'arm, na h'ṁeadma, na h'enġnuṁa. Doig ir re dolb-ġnimaib diċleaċa dál-ingabala debṫa Domnaill do ċuadar do ċert-clera comraic-riu, uair da trian duṫchura re dalta á h-ernail na na h-aideachta, ocur á h-aigned na h-ailemna, ocur á duṫchur na daltaċta bodern.

Briaṫra baiḋbe, ocur urlaḃra amaidi, ocur tuaṫ-ban-ġlór tárc-labarṫa troch ro ṫaġrair, ocur ro ṫurċanair, a Chonġail Chlaein, ale, bar e-rium. Ar ir miri rot rubṫa tre meadrad, ocur tre miċomairli do mallaċtnaige; ocur nir ba dú duit-riu in t-aen duine ir ferr a n-Érinn ocur in Albain, ocur ni h-ead amain, aċt do'n ċined ċoitċenn crich-ṁinedach ar chena, do ṫaṫair ocur do ṫainriumad.

chasm here in the vellum copy, and the matter has been supplied from the paper one from p. 107 to p. 115 of that copy.

[1] *Reprobate.*—Droċ. This word which is not properly explained in any published Irish Dictionary, is used throughout this story in the sense of *wretch*, or one given up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate[l]. And it is I who shall wound thee[m] in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to meet

[m] *It is I who shall wound thee.* — In the paper copy, p. 116, the reading is ᴜᴀıꝑ ıꝛ meıꝑı noᴄ oınʒeƀae, i. e. *for it is I who shall check or resist thee.*

ṫaiṁriumaḋ. Comiḋ aiṁe ṁin ir líṫh lim-ra ḋo ċomlann, ocur ḋo ċomṁac ḋ'ṗaġail, a h-aiṫli na h-irlabṁa ṁin; ḋóiġ am, buḋ aṁġain ġan aṁm-ċoṁnum ḋuiṫ-ṁu coḃair nó conġnomaḋ ḋo ċoṁṁ 'ġoṫ' ċomṗulanġ, nó ḋo lam 'ġoṫ' luamairiṫ, nó h-aṁm, nó h-enġnuma ḋoṫ' imḋíḋen, ḋóiġ ṁo ḋiulṫraṫ, ocur ṁo ḋilriġreṫ ṫu-ra ḋo'n ṫuṁur ra; ocur aṫbeṁ na briaṫra ra.

A Conġail, ni ċoinġeba,
Ceṁ comlaind naeṫ ċomalṫa;
T'erċaine ocur ṫ'anḋliġeḋ,
Oṁ bid buaṁach braṫh-boḋba,
'Ġoṫ ċenġal, 'ġoṫ ċuiḃreċ-ṁu.
Uair nir eṁġir aen maiḋen,
Nir luíġir aṫ'laech-imḋaiḋ,
Ġan earcaine oll-ċeḋa,
Ḋo ṫ'uairlib, ḋo ṫ'aiḋeaḋaib,
Ḋo ṫhuillem ġan ṫeaṁaṁġain.
Ar m'imḋaiḋ nir eṁġiu-ra,
Im lebaiḋ nir luiġer-ra,
Ġan ċéḋ n-óġláċ n-imċomlaind,
Ḋo clannaib Neill neṁṫ-calma,
Ḋom' ḃruinniuḋ, ḋom' ḃeannachaḋ.
Umum-ra biḋ aṁm-lúireach,
Ḋom' imḋíḋen oṁuṫ-ṁu,
Ḃennaċta na m-buiḋne ṁin,
Airḋ-riġ Ḗrenn ṫ'aiḋe-ṁu.
Timċell ṁoch a ṫaiṁriumaḋ,
Ṗuil ṁunn ḋalṫa diġelaṁ,
Ar ċanair a Chlaen Chonġail.

Cid traċt, in ṫé naċ tláṫaiġḋíṁ ṫecuṁca ṫailġenn, ocur nam ṗéḋraṫ ṗaṫ-ċomairleḋa ṗellram ḋo ċur ar céill, ná ar cuiḃḋeṁ, na

ar

meet thee in battle and combat after the speech thou hast spoken; for it will be destruction beyond the defence of arms to thee, that thy feet should help to sustain thee, or thy hand to guide thee, or thy arms or valour to protect thee, for indeed they have refused and deserted thee on this occasion; and he said these words:

"O Congal, thou wilt not maintain
A just contest with thy foster-brother;
The curses, and thy lawlessness
On thee will be as a mighty fetter,
Tying thee, binding thee.
For thou didst not rise any morning,
Thou didst not lie in thy warlike bed,
Without the curses of many hundreds
Of thy nobles and fosterers
Being deserved by thee without reserve.
From my bed I rose not,
In my bed I lay not,
But an hundred warlike youths
Of the strong, valiant race of Niall
Caressed me and blessed me.
About me shall be as armour,
To protect me against thee,
The blessings of this people
And of Erin's monarch, thy tutor.
About the wretch his own censure will be,
There is here a foster-son to revenge
What thou hast said, O false Congal!"

Howbeit, he whom the instructions of saints did not render gentle, whom the wise admonitions of philosophers could not bring to

ar comaentaid, ocus ar nár laig lagad na lán-mheirtean re h-oilt na re h-aitheċus dála, ná drochgnímha dá n-dernaid rim co h-udaċt na h-uaire rin, is é áirmit úgdair na h-eladan, co rucad dá trian a taraid o Congal is in cert-mad rin, .i. mir na bidg-labartaib bódba ro ċanurtar a chaicli ocus a ċomalta, ic tuba, ocus ic tairelbad a uilc, ocus a earcaine, ocus a andligid ina agaid-rim.

Cid trachd, cid h-e Maelduin ro fuarait, ocus ro foillrigurtar in faebar-clér feiċemnair rin, is é brath forgell bennaċtan Domnaill, a deag-aidi, ro briathraigertar ar á béol, tre crabad, ocus creidium, ocus ċaein-gnímaib airdrig Erenn, ro ailertar h-é; uair ní decaid Domnall ó chroir gan cromad, na ó ulaid gan imrod, na ó altóir gan eadargnidi.

Gura fath-gleo feiċemnair Congail ocus Maeladuin conice rin. Comlann ocus compac na deri derb-ċomaltad rin iro amach bodertа.

Is and rin rucrad rum da tren reog trice, ċarm-cruaidi, trúd-ċomartaċa taċair i cert-ċomdáil a ċeli, mar do reithir ocus do ruaċaraigidir dá rár-ċarb ruamanta, ro-threna, ic bririud búraig, ocus ic cruad-ċomairt ċomeirgi ar a ċeli; ocus ro ċlaeċladar da cert-beim ċruaidi, ċomgarga, comdiċra, gan fallracht, gan fialċaire, gan ċomfégad comaltair, a cert-agaid a ċeli, gur beanurtar claidem Congail i cluar aidlind caṫbairr a ċomalta in aen-rirt, ocus in aenfeċt, co tarraid colg-dér in ċlaidim ceona 'na ċloigenn, gor leoartar in leiṫ-ċenn ocus in leṫ-cluar,

[n] *According to the account given by the authors.*—Is é airmid úgdair na h-ealaḋan.—This is another proof that the writer had several accounts of the battle before him.

[o] *Penitential station.* — Uluiḋ, a word which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray and perform rounds on their knees. The word is in use in Inishmurry, in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authors[n] of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station[o] without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet[p] of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's side,

to a stone altar surmounted with a stone cross, and on the table of which many round stones are ranged in chimerical order, so as to render them difficult of being reckoned. This word is also understood at Kilgobnet, in the county of Kerry.

[p] *Side of the helmet.* — Cluaṙ aıɒlınɒ caċbaıṙṙ. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluar, gur leadair in leaṫ-uċt ocur in leaṫ-bruinne gur in crir coidligi catha ar n-ichtar, gur ba h-aen bel, ocur gur ba h-aen alad uforlaicṫi, imaicbeil cnerbruinne in ċuilein caeṁ-gnimaigi rin ó n-a ó go a imlind; conáid raibe aċt a crir coidligi caṫa ic congbail a inne ocur a maṫair ar n-íċtar, ar fcaltad a fceiṫ gur in cobraid moir medonaig ocur gur in cririaiṫ cruind cen-gailti cruan-eagairṫi credúma. Ir and rin ro lingiurtar in lann limṫa, laramain, luaṫ-rintech, lan-taiṫneṁaċ, .i. claidem Congail, ar a altaib, ocur ar a imdornnċur tre míṫurċairṫi, ocur tre míṫeacmairib a ṁíraiṫ, ocur a ṁallaċtan, feib ro imcloired air ir in uair rin, goma h-airdiṫir re h-én ic erigi ór barr bile, a n-inbaid erraig, re coir a ċeilebairṫa, cruad-lann claidim Congail, i n-aér, ocur i firmamint or a ċind, ir in comlann, ocur ir in compac rin.

Cruad-builli cloidim Maeladuin imraiter againd ar a h-aiṫli: ir ann ro feolad ocur ro féduiged a cloidem comairtaċ compaic fide o luamairneċt láma a ṫigerna 'gá trén-imirt, ocur ó duṫraċ-taib dilri, dligṫeċa, derb-deiṫideċa Domnaill 'gá dírgud, ocur 'gá deiriugad feaċ fcáṫ-eadarnaige fceiṫ Congail Claein, no gur dibraigertar a dóid n-dian-builliġ n-deir gá lúiṫib do'n laech-milid. Do ronrat rum mar aen lamaċ da laeċ-mileḋ ar in laṫair rin: co tarraid Congal cruad-lann a claidim co h-imaṫlam etarbuar, gor ráid ocur gur fodeirgertar h-i ar a aiṫli ma h-altaib ocur ma h-imdornċar, ocur tucurtar tri tren beimenna do cruad-altaib in claidim do luṫfoimittin a lama, d'á n-dingi ocur d'á n-dluṫugud i ceann a ċeli. Tarraid Maelduin caem-dóit Congail eadarla eadarbuar gan tibriud re talmain. Imgabair Maelduin din, a mad imlaide ar a aiṫli, ocur rucartur leir in lám d'á tógbail, ocur dá tairbénaiḋ d'ú Ainmireċ co n-ard-flaiṫib Érenn ime. Ocur mar aṫconairc Congal a ċaicli ocur a ċomalta ic triall a ṫechid ocur in urd a imgabala, atbert na briatra ra: Ir béim

ar

side, from his ear to his navel, was one wide, gaping, awful wound; and that there was nothing but his battle belt confining his viscera and bowels below, his shield having been cleft to the great central boss, and to the circular, red-bordered rim of brass. Then the sharp-flaming, quick-striking, brilliant blade, namely, the sword of Congal, flew from its joints and from its hilt, through the mishap and misfortune of his ill fate and his accursedness, which worked against him at this hour, so that as high as a bird rises from the top of a tree in the season of spring, for the purpose of warbling, so high did the hard blade of Congal fly in the air and firmament over his head in that contest and combat.

Let us next speak of the hard sword-stroke of Maelduin: his death-dealing sword of combat was aimed and directed by the guidance of the hand of its lord, which mightily plied it; and by the lawful and upright worthiness of Domhnall, which aimed and conducted it clear of the sheltering interposition of the shield of Congal Claen, so that it shot his rapid-striking right hand off the sinews of that warlike hero. Both exhibited the dexterity of true warlike champions on this spot: Congal expertly caught the hard blade of his sword in its descent, and thrust and fixed it in its rivets and hilt, and made three mighty blows of the hard knobs of his sword at the sinews of his arms to press and close them together[q]; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Ainmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words: "It is treading

[q] *To press and close them together*,—i. e. to press the veins and arteries together so as to stop the blood. The writer should have added that he tied them.

ar imcaib na h-aṫarṫa, am ale, bar eṙium, ocur ir diall péṫ ṫuṫh-ċuraib ṫilṙi boṫeṙin ṫuiṫ-ṙiu, na h-áṫairi, ocur na h-airṙṫena ṙin, .i. minṙcainnṙe mellṫa, maiṫmeċa, moċ-imgabala na Muimnech ṫ'aiṫriṙ ocur ṫ'ṙíṙ-aṫraṫ; uair cid ag Leṫ Cuinn ṫo cleċtairiu ṫo ċéṫ-gnímraṫa, ocur ṫo meṫraigiṙ ṫo mac-ċleara, ir a Leṫ Moga ṫo maintiriṙ ṫo ċuiṫig ṫo'n comlann ṙin, ocur ṫo'n comrac; ṫáig ir céim macaim Muimnig ar a mac-ċlearaib a olṫaċt, ocur a énamlaċt ro ṙagbair t'inaṫ imlaiṫi re h-áiṫiur aen-béime 'r an imairg rea. Act ir rnáṫ-gerraṫ raegail, ocur ir aiṫerraċ aimrire ṫam-ra in ṫuine nár ṫóig ṫom' nícaṫ, ocur ṫom' nert-ṙreagra, ṫom' ṙobra, ocur ṫom' aimriugaṫ rá'n ramla ṙin, ocur arbert na briathra ra: Clóṫ corcair ann ro, ale, bar Congal Claen, aiṫerraċ aimrire re h-imclóṫ m'aiṫeṫa-ra; raṫaṫ rogairi ṫ'ógaib aichénur. Cia rir naċ comarṫa taiṫbri ṫiug-bára ṫam-ra ir ṫeṫaiṫ rea léoṫ ma leaṫh-lámа ar coll mo cloiṫim-rea, mo ċorcar clóreṫar! Clóṫ.

Ir aṫ ṙin ro iaṫrat ocur ro immllreṫar mór-ċaṫa Muimnech ṫ'éir na h-irgaili ṙin, ma Maelṫúin rá'n uaral, ocur rá'n airṫ-rig. Ba ṫímain ocur ba ṫiṫarṫa ṫóiṫ-rium ṙin, uair ba rainnre ṫo nár régaṫ ror rcáṫ, ocur ba h-eaṫarnaiṫi irgaili ro raigeaṫ ocur ro rarairgeṫ co réiṫ, ar n-a roċtain. Act ċena, ro imrcaiṫertar rum 'na úrṫimċell iat comṫaír caeṫ-rcailti cul-maela colla na curaṫ ar n-a comṫuitim. Ba h-ingnaṫ, aṁ, na h-aṫairi ocur na h-airrṫena ṫo níṫ rum; ni roṫṫairgeṫ rannrairgi, ocur ni lairgeṫ ar leaṫ-ṫaímiṫ, ocur ni ṫiṫairgiṫ ṫronga na ṫaercur-rluag.

Cid tracṫ, ba ṫiṫ rine ocur rlairṫiura ṫo mór-ċaṫhaiṫ Muman ar marṫurtar Congal Claen ṫ'á n-uairlib, ocur ṫ'á n-arṫ-maiṫib ir in uair ṙin; gur ob eaṫ áirmiṫ úgṫair co nach mo ro marṫrat ṙir

[r] *Leath Chuinn*,—i. e. Conn's half, or the northern half of Ireland.

[s] *Leath Mhogha*,—i. e. Mogha's half, or the southern half of Ireland.

treading in the footsteps of thy fathers," said he, "and it is clinging to thy own true ancestorial nature thou art, when thou exhibitest these symptoms and tokens, viz., thou dost but imitate and worship the smooth, treacherous, retreating, flying skirmishes of the Momonians; for although it was in Leath-Chuinn[r] thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha[s] thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this rencounter in the exultation of thy one successful stroke, is certainly the part of a Momonian youth treading in the path of his early military instructions. But it is the cutting of the thread of life, and a change of time to me, that the person from whom I least expected it should thus attack and mutilate me;" and he said these words: "This is indeed the reverse of triumph," said Congal Claen, "a change of times with my reversed fate; it will be a warning of wisdom to the youths who will recognize it. Who would not recognize an omen of my death in this contest, in the cutting off of my hand after my sword had failed. My triumphs are over! A change," &c.

After this combat the great battalions of the Momonians closed and arranged themselves around Maelduin under the noble and the monarch; but this was idle and profitless for them, for it was the unrespected sheltering of weakness, and it was the interposition in battle which was easily assaulted and subdued, when arrived at. However, they flocked around him until the bodies of the champions were left in side-gaping and headless prostration. Wonderful indeed were the omens and appearances they exhibited, they did not disarm feeble men, nor did they overwhelm the dregs of the army.

Howbeit, the number of their nobles and arch-chieftains slain by Congal Claen at this time was ruin of tribes and of kingdoms to the great forces of Munster; so that authors recount that the men of Erin had

ꝑıꝓ Ҽꝑenn ꝺ'Ullꞇaıꞵ ac cuꝓ ın ċaꞇa ꝑın, ınáꝺ ꝓo maꝓꞵꝑum ꝺo Muíṁneċaıb anuaꝓ conıce ꝑın; no co ꝑacaıꝺ ꝑıum Cellaċ, mac Maılċaꞵa, ıc ıaꝓꝑaıꝺ, ocuꝓ ıc ıaꝓmoꝓaċꞇ Maelꝺúın, mıc Aeꝺa ꝺenaın, ꝺ'á ꝑeꞇıuṁ, ocuꝓ ꝺ'a ımꝺíꝺen aꝓ ċuınꝺꝓgleo Conggaıl ıꝓ ın caꞇ-ıꝓgaıl, maꝓ ꝺeṁníggeꝓ ınꝺꝓcı Ꝺoṁnaıll boꝺeın, aꝓ comépgı ın ċaꞇa:

Maelꝺuın ocuꝓ Coꞵꞇaċ caın,
Ꝑınnċaꝺ ıꝓ Ꝑaelċu, mac Conggaıl,
no co m-ꞵrıꝓꞇeꝓ ın caꞇ caın,
uaım aꝓ comaıꝓcı Chellaıgg.

Ir ann ꝑın ꝓo gaꞵuꝓꞇaꝓ gꝛaın Conggal ꝛe comꝑeggaꝺ Chellaıgg, conaꝺ aıꝛe ꝑın ꝓo ꝑeꝓuꝓꞇaꝓ ꝑum ꝑáılꞇı ꝑꝛı Cellaċ, ꝺo ċeannꝛuggaꝺ ın cuꝓaꝺ, ocuꝓ ꝺo ꞇꝛaeꞇaꝺ a ꞇꝛom-ꝑeꝛgı; ocuꝓ aꝛbeꝛꞇ na ꞵꝛıaꞇꝛa ꝛa:

Mo ċean Cellaċ coṁꝛaṁaċ,
Cuınguꝺ caꞇa caꞇ-laıꞇꝛeċ,
Coꞵaıꝓ clann Neıll neꝛꞇ-ꞵuılleċ,
Aꝓ áꝺꞵal aꝓ Ullꞇaċaıb,
Aꝓ Muıg ꝛaꞇ na ꝛígꝛaıꝺe.
Aꝓ ın ꞇóggꞵáıl ꞇucꝛaꝺaꝓ,
Oꝓm-ꝛa clanna caeṁ Chonaıll,
Ꝑell-ꝑíngal ná ꝓoꝓbaꞇ ꝛum
Oꝓm-ꝛa á h-aıꞇhle ṁ'aıleṁna,
Re h-uċꞇ-ꞵꝛuınꝺı h-ui Ainmıreċ;
Aꝓ ċaıꝺıuꝓ, aꝓ ċomalꞇuꝓ,
Ḷéıc eaꝺꝓum ıꝓ oll-Mhuımnıgg,
Co ná bıa ꝑáꞇ ꝑꝛegaꝛꞇa,

Ꝺom'

[t] *The words of Domhnall himself.*—Maꝓ ꝺeıṁnıggeꝓ ınꝺꝓcı Ꝺomnaıll bo ꝺeın.—This quatrain is quoted from an older account of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedh Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself[t], spoken at the first commencement of the engagement, testify:

"*Let* Maelduin and Cobhthach, the comely,
Finnchadh, and Faelchu, son of Congal[u],
Until the great battle be won,
*Be* from me under Cellach's protection."

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words:

"My affection to Cellach, the valorous,
Leader of the battle in the lists,
Shield of the mighty-striking race of Nial.
Great is the slaughter on the Ultonians
On Magh Rath of the kings!
On account of their having fostered me,
The fair race of Conall,
Fratricidal treachery let them not exert against me
After my having been nursed
At the very bosom of the grandson of Ainmire.
For the sake of friendship and fosterage
Leave it between me and the great Momonians,
That they may not have the power of revenge

After

[u] *Faelchu, son of Congal.* — Here king Domhnall is represented as anxious to preserve the lives of his foster-sons, although some of them were arrayed in deadly enmity against him.—See also Note [w], p. 160.

Dom' éir acu ar Ulltaċaib.
Ni biú fertа aġ feaṙġúġaḋ,
Re clannaib Cuinn Ceḋ-ċatharaiġ;
Aiṫreċ lium ar luaṫ-ṁarḃur
Dom' uairlib, dom' aiḋeaḋaiḃ,
A n-aimṙéir, a n-ercaine
Fa deara mo dóit-ċirraḋ
Do ṁac Aéḋa anġlonnaiġ,
Nár ṙaíl neaċ dom' nert-ṙreġra,
Dá n-anaḋ rem' aiṫḃi-rea,
D'a éir ni buḋ aṫġuineċ
Mo ċoicli 'r mo ċomalta.
Cibé bár rom' béṙura,
I n-díġail mo ḋerb-ṙalaḋ,
Ar cáċ; ir mo ċen Cellach.

Mo ċen.

Aċt ċena, ní h-airciḋ ċaraḋ ar ċaraiḋ in ċoma rin ċuingiriu, a Conġail, ale, bar Cellaċ, aċt maḋ braṫ-ċoma biḋḃaḋ d'arlaċ a aimḋlera ar a earcarait. Aċt ċena ní d'ṙurtaċt ár n-ercarat, na d'imluaḋ ar n-aimḋlera tancaḋar Muimniġ ir in már-ṙluaiġeḋ ra, aċt ir d'aṫċur Ulaḋ ocur d'innarra allmaraċ; ocur atbert na briaṫra ra:

A Conġail, na cuindiġ-riu
Orm-ra in comaid celġ-ḋuaiḃriġ,
Dilriuġaḋ ṙluaiġ raer-Múṁan,
Tancaḋar ra'r toġairm-ne,
D'ár coḃair, d'ár comdírġiuḋ,
D' ṙoríṫin h-ui Ainmireċ,
I n-aġaiḋ a earcarad.
Ni d'imluaḋ ár n-aimḋlera
Tancaḋar in tuṙura,

Aċt

After me [i. e. *my death*] on the Ultonians,
I shall not henceforth be angered
With the race of Hundred-battle Conn.
I regret the number I have slain
Of my nobles, of my fosterers,
It was my disobedience to them and their malediction
That caused the mutilation of my hand
By the unvaliant son of Aedh [*Bennan*],
Who no one thought, would be able to respond to me.
Had he waited for my response
He would not be a great slaughterer,
My comrade and my foster-brother.
Whatever kind of death shall overtake me,
In revenging my just animosity
On all; my affection to Cellach.
My affection," &c.

"Howbeit, this request is not indeed the entreaty of a friend from a friend, O Congal," said Cellach, "but the treacherous entreaty of an enemy pressing his misfortune on his foe. It was not surely to support our enemies, or to effect our misfortune, that the Momonians have come into this great hosting, but to put down the Ultonians and expel the foreigners;" and he said these words:

"O Congal, do not ask
Of me the treacherous request,
To oppress the noble host of Munster,
Who came at our summons
To assist us, to set us to rights,
And to aid the grandson of Ainmire
Against his enemies.
It is not to effect our misfortune
They have come on to this expedition,

Acht re luad ár leara-ne
I catraib, i congalaib.

A Congail.

Maith, a Congail, ale, bar Cellach, freftail-riu mo comlann-ra, ocus mo comrac boderta, ár is lór lim-ra ar léigiur d' uairlib ocus d' ard-maithib Erenn d'roirtéed ocus d'rodbúgad. Acc amh ale, bar Congal, ní comadair ár comrac; tu-ra co h-arimda ocus co h-imlan, miri, umorro, ar n-amleód co leat-lámach. Acht cena, in fuil a fir agut-ra cá h-ádbar fár' téicsiur-ra tú mad gur trarta? Ní feadar umorro, a Congail, ar Cellach, act mun ub ar cairdine in comaltair, no d'uairli na h-aidechta. Leic ar ale, a Chellaig, ar Congal; báigim-ri briatar cumad ferrdi lim-ra gach lerdacht ocus cach línmairecht do bedir m'aidedha ocus m'ailemnóraig fortcidi, faen-marba fa colg-déir mo claídimh; act cena, is uime ro techiur-ra ar each mad d'mad, ocus ar cach cath-latair'na ceili, co n-aitind m'anfalta ar uairlib ocus ar ard-maithib Erenn, uair ro feadar nach bud fear aiti a falad ná a écraidi cectar uaind tar éis comlaind ocus comraic a ceili; ocus muna beind-ri ar n-diceannad mo dóiti, ocus ar leód mo leath-lámha do gebtá-ra mo gleo-ra co gáibtech, ocus m' imlaídi co h-aicbéil. Imgaib in imairg, no fregair in comrac, a Congail, ar Cellach; Imgébat, a Chellaig, ar Congal, ocus ro b'annamh lim láthair dá ránac riamh d'rácbail, ar imgabáil imlaídi, ocus óic ag imbualad índti dar m'éiri; comid ann arbert in laíd:

Annumh lim dul a cath cain,
is óig dar m'éir ag imguin,

ba

[v] *For the future.* — Doderta is used throughout this story, and in the best ancient Irish MSS. for the modern word fearta, i. e. for the future.

But to promote our welfare
In battles, in conflicts.
O Congal."

"Well then, Congal," said Cellach, "respond to my conflict and combat for the future[v], for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down." "Not so, indeed[w]," said Congal, "for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" "I do not, indeed, O Congal," said Cellach, "unless it was for the friendship of the fosterage, or for the nobility of the tutorage." "Desist, henceforward from such observations, O Cellach," said Congal; "I pledge my word that the more extensively and the more numerously my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldest *now* get from me a dangerous battle and terrible conflict." "Fly the contention or respond to the combat, O Congal," said Cellach. "I will fly from it, O Cellach," said Congal, "though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem:

"Seldom with me to depart from a fair battle,
And youths after me exchanging wounds,
More

[w] *Indeed.*—Ċum is used throughout this story as an expletive, like the Greek δε, or αλλα; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca lim anaḋ ann,
ḋar éir cáich a ġuin ġalann.
Noċa n-ḟacaiḋ mi-ri riaṁ,
rem' rémiur ḟéin, ḋair na ḋiar,
ḟear mo ḟrerḋail, ní ráṫ ḟann,
acṫ máḋ Cellaċ ir Ḋoṁnall.
Nir b' eaġal lim Ḋomnall ḋil,
ḋo ḋreáġḋaḋ mo ċuirp coṁġil,
aḋáġur tu-ra, a laíċ luinḋ,
ir airi noḋ imġabaim.
Ḟáṫ ḟa ṫeċim a caṫ cain,
tu-ra reċ caċ, a Chellaiġ,
co n-ḋíġlainḋ m'ḟalaḋ co h-oll,
ar ċách re n-ḋul aṫ' ċoṁlonn.
Ḃa ḋeṁin lim, a laíċ luinḋ,
áit i coṁréġḋaír ár n-ġluinḋ,
ciḋ cia ḟear uainḋ buḋ beó ḋe,
náċ buḋ díġaltach ġreire.
Conall Ġulban nar ġaḃ rmaċt,
uainḋ ro ġeineḋ in craeḃ-ḟlaṫ,
ir airi rin, ní ráṫ ḟann,
treiri ná caċ a ċaéṁ-ċlanḋ.
Inġen riġ Ulaḋ aṁra
maṫair Chonaill caṫ-ċalma,
ciḋ mac ḟeaṫar ruc leir uainḋ,
ar n-enġnuṁ 'ġá ċlainḋ ċom-ċruaiḋ.

Enġnaṁ

[x] *Never.*—Nocha is used in the best MSS., and in the spoken Irish language throughout the greater part of the province of Ulster, for the negative ní, which is generally found in modern printed books, and in the spoken language in the other provinces. Nocha generally causes eclipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it
Behind all wounding heroes.
Never[x] have I seen
In my own time, east or west,
A man to contend with me,—no silly boast,—
Excepting only Cellach and Domhnall.
I would not fear that the affectionate Domhnall
Should pierce my fair body,
But I fear thee, O valiant hero,
And it is therefore I avoid thee.
The reason that I shun in fair contest
Thee more than all, O Cellach,
Is that I might revenge my spite mightily
Upon all the rest before meeting thee in combat.
It was certain to me, O mighty hero,
That where our efforts would come in collision,
Which ever of us should survive,
That he would not be a revenger of an aggression.
Conall Gulban, who submitted to no control
From us the branching scion sprung,
Hence it is,—no weak reason—
That his fair race are mightier than all others.
The daughter of the illustrious king of Ulster
Was the mother of Conall[y], the brave in battle,
And though but the son of a sister, he carried away from us
Our valour to his hardy race.

The

nant of the verb which follows it.

[y] *Was the mother of Congal.* — In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the wife of Niall of the Nine Hostages, and mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

Engnaṁ Ulaḋ, garg a n-gal,
tré ḋúthċur a ḋeġ-ṁáṫar,
feaċ macaib Neill, tiar ir tair,
a Conall glan á Gulbain.
Engnuṁ Conaill, cuing na caṫ,
a tá feaċ cach a Cellaċ,
á buirbi a eineċ, cen faill,
a clannaib croḋa Conaill.
Ir é ro ġaḃ rim-ra in caṫ,
ir in Máirt-ri for Muig Raṫ,
clann Conaill mar caraiḋ cloch,
rem' aġaiḋ ag díth Ulltach.
Ror intaiḋeċta uile,
do ġluaġ Foḋla ġolt-ḃuíḋe,
ḋ'feiṫeṁ mo ḋeaḃṫa riu rin,
Coiḃḋenaiġ ocur Fíngin.
Ror intoiḋeċta uile,
do ġluaġ Foḋla ġolt-ḃuíḋe,
ḋ' feiṫeṁ mo ċomlaiṁ 'r in caṫ
ocur Ceannfaelaḋ fleaḋach.
Ror intoiḋeċta uile,
do ġluaġ Foḋla ġolt-buiḋe,
ḋ'feiċem mo ċomlaiṁ gan ċráḋ,
ocur Conall, mac ḃaeḋán.
Doilgi ná gach gleó diḃ rin,
ort noċa ċél, a Chellaiġ,
comrac in laiċ, ruc mo láṁ,
Maelduin, mac Aeḋa ḃennáin.

Ni

[s] *Conall of Gulban.*—It is stated in an Irish romance, entitled Eachtra Chonaill Gulbain, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-

The valour of the Ultonians,—fiercè their prowèss,—
Through the inheritance of his good mother,
Beyond the sons of Niall, east and west,
Existed in Conall of Gulban.[s]
The valour of Conall, prop in the battles,
Exists more than all in Cellach,
From the fierceness of his action, without doubt,
Among the brave sons of Conall.
It was he met me in the battle
On this Tuesday on Magh Rath,
The race of Conall, like rocks of stone
Are against me destroying the Ultonians.
It would have been worth the while of all to come,
Of the yellow-haired forces of Fodhla,
To view my conflict with
Coibhdhenach and Finghin.
It would have been worth the while of all to come,
Of the forces of yellow-haired Fodhla,
To view my combat in the battle
With Cennfaeladh the festive.
It would have been worth the while of all to come,
Of the yellow-haired forces of Fodhla,
To view my conflict without oppression
With Conall, son of Baedan.
More difficult than any conflict of these,
From thee I will not conceal it, O Cellach,
Was the combat with the hero who carried off my hand,
Maelduin, the son of Aedh Bennain.

My

[s] ceived that cognomen from his having been fostered at Beann Gulbain, now corruptly Benbulbin, a mountain about eight miles to the north of the town of Sligo.

Ni h-eaḋ ro bean ḋím' mo láiṁ
engnuṁ mic Aeḋa Ḃennáin,
acᵗ in aiṁreir tugur tall
ar mo ḋeag-aiḋi, ar Ḋoṁnall.
Ni h-eaḋ ro bean ḋím' mo láiṁ
engnuṁ mic Aeḋa Ḃennáin,
acᵗ in tí nac raiḃe ann,
h-ua Ainmireċ na n-árḋ-ċlann.

Annum.

Imthúra Ulaḋ ocur allmarach imráiter againḋ. Ar n-díṫ a n-ḋeg-ḋaíne, ocur ar currúgaḋ a curaḋ, ocur ar n-erbaiḋ Congail gan fír a aiḋeḋa, ocur gan airiúgaḋ a ḟeḋma ag teragain a ṫuath ocur ic imḋegail allmarach, ir ann rin ro h-úrṁairead aco-rum ar aen-ċomairli, gér b'ingnaḋ Ulaiḋ ocur allṁáraiġ ar cać áirḋ ir in caṫ-raí ċomraic rin d'úrmairi uile ar aen ċomairli gan iaḋaḋ n-imagallṁa impe do ḋénaṁ ḋóiḃ, ocur gan cinḋeaḋ cruaḋ-ċaingni ná coṁairli, ocur ba h-i comairli ro ċinnreḋ a n-uaill, a n-engnuṁ, ocur a n-oglaċur, a muirnn, a mirnec, ocur a mileatacht do claechlud ocur do ċert-imlaíṫ ar ṫlár, ocur ar ṫime, ocur ar ṫeichṫige, ar miṫeirt, ocur ar meatacht, ocur ar mi-eangnam.

Nir ba claechlod coimge d'á curaḋaib-rium in claeċlod rin, ocur nir ba h-aiṫerrach báigi na birig na blaḋ-nóir d' Ulltaib na d'allmaraċaib in imlaíṫ rin ar ar ḟorbrat in imairec ocur a n-aigṫi d'impod fir in airḋ-rig h-ua n-Ainmirech ar imgabail reann ocur ruaḋ-ḟaebar ocur forṁnaḋa a fír-laech, ocur cul-reang dromanna a caṫmileḋ do legud co lán-díler ar breith a m-biḋbaḋ. Ir d' ionaib na h-imgabala rin ro aṫċuireḋar rum a n-airm urrclaiḋe ocur a caṫhberti comlainḋ, gur ba h-eraip uaṫmar, urrcailti, ocur gur ba brorṁaċ beo, biḋgaċ, boḋba, ocur

gur

My hand was not cut off me
By the prowess of the son of Aedh Bennan,
But through the disobedience which I offered
To my good foster-father Domhnall.
My hand was not cut off me
By the prowess of the son of Aedh Bennan,
But by a person who was not there,
The grandson of Ainmire of great tribes.

Seldom, &c."

Let us now treat of the adventures of the Ultonians and foreigners. After their nobles had been cut off, and their heroes vanquished, and after the disappearance of Congal without knowing his fate, and not observing his exertions in supporting his tribe and protecting his foreigners, they all came to one determination, though it was surprising that the Ultonians and foreigners should, from every part of the field, all come to one resolution without calling a meeting to confer in order to decide on the subject; and the resolution to which they came was to exchange and barter their pride, their prowess, their valour, their puissance, their courage, and their bravery, for feebleness, timidity, flight, ill-fame, cowardice, and dastardliness.

This exchange was no exchange of advantage to their heroes, and this barter for which they gave up the battle was not a barter of luck or prosperity, or fame to the Ultonians and foreigners, viz., they turned their faces from the monarch the grandson of Ainmire, to shun the spears and red blades, and to leave the shoulders of their heroes and the spines of their soldiers entirely at the mercy of their enemies. In consequence of the precipitation of their flight they cast away their arms of defence and warlike head-pieces, so that the great coats of mail, the spears, and the broad shields which the Ultonians and foreigners left on the middle of the field of battle, formed a startling, horrific,

gur ba coraip ċruaiḋ-gep, cror-aiḋlennach cumairc, ocur gur ba fal fa toll fal-gnimaċ fulaing caċ laem-luirech, ocur láiġneaḋ, ocur lebar-sciaṫ ro fágrat Ulaiḋ ocur allmaraiġ ar cert-lar na cath-laiṫrech sin. Acht cena, nir ṫairberṫ ocur nir tiḋnacul eniġ na enġnama d'Ulltaib na d'allmarachaib eiriḋein; uair cid aḋbal in éduil ro fagrat, isir eaċaib, ocur armaib, ocur eduiġib, ni h-aici ro anṡat, ocur ni h-uirre ro fuirgeḋar flaiṫi Fuimiḋ, na gleri Gaeḋel, na arḋ-ṁaiṫi Erenn, acht ir trempi ro thiallrat, ocur ir tairrri ro ṫogairret ic togṁaim Ulaḋ ocur allmaraiġ. Acht cena, ro fa toirṫeċ ocur ro fa turċairṫeċ glarláth ocur gillannraiḋ fer n-Erenn d' aḋbaib ocur d' éduálaib in armuiġi d' fagbail o feraib Erenn ar foċainḋ a fáġbála. Dáiġ ba ṫoirmerc ocur ba ṫurbroḋ togṁa, ocur tinnenair d' feraib Erenn faḋbḋlúr, ocur forleṫi na fear forṫóiḋe, faen-ṁarḃ, ina fuaṫ-laiġib faena, feingbela, fuataiġi, foṫairrna fuiṫiḃ. Creaṫa ocur cliremnaċ na laeċ leonta laḋairṫa leṫmarḃ ic tuitmennaiġ ṫiuġ-ba aġ imṫairceri aiṫerġi fa ċoraib na cuiaḋ. Ocur din re h-imaḋ na n-earrdaċ n-uaṫmar, n-urrcailti, ocur na n-arm n-eḋarla n-urthairrna ocur na n-or-claiḋem n-urnoċt i n-aicbelib in armuiġi. Gur ba feiḋm frichnumach d'feraib a n-imḋín ar na h-airlenġaib ármuiġi re h-ellmaċt in aicenta ic tinnenur na togṁa, gur ob eaḋ a moḋ co roirtir Ulaiḋ ocur allmaraiġ fa ḟeaḋaib ocur fa ḟaraiġib Ulaḋ, munḃaḋ murḃell na meraiġeċta ic mall-ċeimniugaḋ in mor-ḟluaġ ocur tuirleaḋach in tinḋenair ic tairrmerc na trien-fer. Tiġe, ocur torṫgal, ocur tuaiṫ-belach na troch ic comġabail a ċeli ḋo ṫairraċtain toraiġ in teċiḋ re h-ellmaċt na h-imġabala. Cen co beḋir na h-aḃairi ocur na h-airrḋeana sin ic aḋmilleḋ Ulaḋ ocur allmaraċ, ro b'imḋa ilriana urḃaḋaċa eli ic forṫaḋ, ocur ic foṫugaḋ foirne d'á n-ógḃaḋaiḃ, ocur droingi d'á n-ḋeġ-ḋaímiḃ, .i. caċ aen uaiṫib ar ar ċuirertar Congal glair ocur geimleċa re cur in caṫa, ḋo báḋar fein na m-buairġib barr-ṫuirleḋaċa,

bóḋba

and grand heap, and a hard, sharp, confused pile, and a barrier of opposition not easily passable. However, this was no gift or reward of protection, or quarter to the Ultonians and foreigners; for though prodigious was the booty they left behind, consisting of steeds, weapons, and accoutrements, it was not at it the chiefs of the west, the choice of the Gaels, and the arch-chiefs of Erin, stopped or delayed, but they passed through it and flew over it, in pursuit of the Ultonians and foreigners. Howbeit, the recruits [hirelings] and calones of the men of Erin were loaded and enriched with the arms and spoils of the field of slaughter, which they obtained from the men of Erin merely for having gathered them. The men of Erin were impeded in their pursuit by the closeness and extensiveness of the mangled bodies stretched crosswise beneath their feet in feeble, wounded, and loathsome heaps of carnage; by the trembling and quivering of the wounded, mangled, and half-dead heroes gasping in death, and attempting to rise, under the feet of the pursuing heroes; and by the many loathsome, mangled heaps, and by the weapons strewed about, and the gold-hilted, naked, terrific swords, on the horrible field of slaughter, so that it was a work of circumspection for the men to save themselves from the hidden dangers of the field of slaughter, their minds being so bent on the rapidity of pursuit; so that their condition was such that the Ultonians and foreigners would have reached the forests and wildernesses of Ulster, had not the bewildering of the confusion impeded the movement of the great host, and the precipitation of hurry obstructed the mighty men. The thickness, tumultuousness, and misdirection of the wretches keeping one another back, each striving to be first in the retreat, such was their anxiety to shun the battle. And even though these symptoms and indications should not have been confusing the Ultonians and foreigners, there were still many other baleful causes which impeded and obstructed troops of their youths and bodies of their better people, namely, all of

bóḋa, ocur i n-gairtéḋaib gle-ḋuaibrecha gabaiḋ, 'gá portaḋ, ocur 'gá poḋugaḋ re laeḋaib a leanmana. Caḋ aen ḋib ḋin ro ḋeliġ ocur ro ḋirgertar á ḋortgail tindenair, ocur a tuirleaḋaiġ tuaiṫbil ur-ḋoraiġ na h-ingabala, ḋo ḋuaḋar i cenn a reṫa co ro ḋícra ocur a laṫair gan lan-ḋoigill; uair ḋa m-beiṫ in cruinne co n-a ceṫraib ar comur caḋ aein uaiṫib-rium ḋo ḃéraḋ ar forrraḋ ocur ar imarcaiḋ lúiḋ ocur lan-ḋablaiḋ ḋ'fáġḃáil caḋ aein itir aichniḋ ocur anaiṁniḋ tara eir. Ro b'imḋa ḋin ernail ocur inn-ḋomarṫa maḋma ocur miṫaraiḋ ar Ulltaib ocur ar allmarachaib ir in uair rin. Ro b'imḋa airech ocur ard-flaiṫ acurum ica portaḋ ocur ica urġabail ar n-urnaiḋm a anala air re teinne na toġruma; ocur fer ic portaḋ a ḋaraḋ ocur a ḋomḋeneoil 'gá ataḋ ocur ga eaḋargaiḋi im anaḋ ocur im urnaiḋi aici im deġ-ġnímh, ocur im deġṫaraḋ ḋo ḋenam im ḋobair ocur im ḋuġnomaḋ a ḋeli. Act ḋena ní ar ḋúir coṫaiġṫi comluiḋ ro fuíġleaḋ aen ḋuine acurum é-fein, act ḋ'fáġḃail a ḋaraḋ ocur a cumṫaiġ ocur a ḋoiceli i n-iarnéir in ármuiġi ḋ'á éir, comaḋ riaiḋe ro foiref fein a feiḋm ocur a forbairi na foréicne. Ocur ḋin ro b'imḋa fer rotal, ruaiṁniḋ, rar-indill, raer ḋeneoil gan taircri gan taraḋ gan trelmaiḋechd re tamnellaib in teṁiḋ, re tainremaḋ na toġruma.

Ocur ḋin ro b'imḋa fer gan uirearḃaiḋ céime, na coiri, na cert-imṫeṁta, leime na laṫair, na lan-ḋablaiḋ, ocur e ic luamain ocur ic lain-eiteleiġ ḋ'á ġuaillib ocur ḋ'á ġéġ-lamaib ic tarrac-tain toraiġ in teṁiḋ, re h-ailġiur na h-ingabala. Ro b'imḋa anḋ ḋin aen ḋáine imḋa eli gan áiref, gan ainmniúġaḋ orro, ic urṫriall eiremail co h-ánrata, ocur ic tindrcna taraiḋ co trealmaiġi, cen co fuaraḋar a freaġra im anaḋ acu ná h-imurnaiḋe impu.

Act ḋena, ní ṫainic ḋo ġlaine a ġaíri ná ḋ' fairrinġe a indtleṁta aen ḋuine ḋ' fairnéirḋeḋ co h-uilíḋe éṁta ocur ilriana in árṁuiġe rin, mine cantá co cumair; uair ni térna ḋ' Ulltaib ar, act

of them on whom Congal had put locks and fetters before the commencement of the battle, were now impeded and detained by them as dreadful up-tripping spancels and as truly oppressive snares of distress, for the heroes of the pursuit. But such of them as had separated and escaped from the furious bewildering of precipitation, and from the awkward stumbling in the front of the flight, took to their heels vigorously and left the field unhesitatingly; for should each of them possess the world with its cattle, he would have given it for superabundance and excess of fleetness and speed to leave every one, both known and unknown, behind. At this hour many were the kinds and signs of defeat and prostration on the Ultonians. Many a toparch and arch-chief of them was stopped and captured when out of breath by the rapidity of the retreat; one man stopping his friend and relation, to request and beseech him to halt and make a stand, and display good deeds and vigour, to aid and assist one another; but it was not for the purpose of sustaining the battle that any of them thus addressed the other, but to leave his friend, companion and comrade behind in the slaughter, in order that he himself might advance the farther from the exertion, struggle, and violence of the pursuit. And many a haughty, nobly-dressed, well-attired, nobly-born man was without leap, without vigour, without attire by the faintness of the flight and the oppressiveness of the pursuit.

And also there was many a man who wanted not of step or leg or power of motion, of leap or speed, bounding and flying with his shoulders and arms striving to be foremost in the retreat from the eagerness of the flight. There were many others, however, who could not be reckoned or named valiantly preparing for the deeds of arms, and vigorously preparing for valour, although they did not meet a response, the enemy not having staid or waited with them.

Howbeit, there came not any person who, either by the clearness of his wisdom or extent of his intellect, who could fully relate the losses

acht fé éo fa Fertomun fuilech, mac Imomain, ocus ní téna d' allmaracaib arr, acht Dubdiad drui, ocus laech lán-marb ina leat-coir, mar forgler Conall Clogach in mad eli :

Ní téit beo do'n t-sluag dar muir,
tic le Congal, mac Scannail,
acht aen laech luidiur go h-oir,
in rian, ocus aen 'na leat-coir.

[t] *Conall Clogach.*—He was a brother of King Domhnall, the hero of this story, and is generally called the rígh-óinmid, or royal simpleton. For some account of him, see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

[u] *His leg.*—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach[t] testifies in another place:

"There passed not alive of the host over the sea,
Which had come with Congal, son of Scannal,
But one hero who went frantic
Upon the sea, and one fettered to his leg[u]."

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:— Conid do gélaid cacha Muigi Rath co nuige sin, i. e. "so far the stories of the Battle of Magh Rath." — See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.

# ADDITIONAL NOTES.

# ADDITIONAL NOTES.

NOTE A. *See page* 2.

IN the following pedigree of Domhnall, the grandson of Ainmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—"The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth."

## Pedigree of King Domhnall.

1. Ugaine Mor, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Cobhthach Cael Breagh, monarch of Ireland, A. M. 3665.
3. Meilge Molbhthach, monarch of Ireland, A. M. 3696.
4. Iarangleo Fathach, monarch of Ireland, A. M. 3721.
5. Connla Cruaidhcealgach, monarch of Ireland, A. M. 3734.
6. Olioll Caisfhiaclach, monarch of Ireland, A. M. 3738.
7. Eochaidh Foiltleathan, monarch of Ireland, A. M. 3768.
8. Aengus Tuirmeach, monarch of Ireland, A. M. 3787.
9. Enna Aighneach, monarch of Ireland, A. M. 3831.
10. Labhraidh Lorc.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eamhna.
18. Lughaidh Sriabh-n-dearg, monarch of Ireland, A. D. 65.
19. Crimthann Nianar, monarch of Ireland, A. D. 74.
20. Feradhach Finnfeachtnach, monarch of Ireland, A. D. 95.
21. Fiacha Finnola, monarch of Ireland, A. D. 119.
22. Tuathal Teachtmhar, monarch of Ireland, A. D. 130.
23. Feidhlimidh Reachtmhar, monarch of Ireland, A. D. 164.
24. Conn of the Hundred Battles, monarch of Ireland, A. D. 177.
25. Art, the Solitary, monarch of Ireland, succeeded A. D. 220, slain in 250.
26. Cormac Ulfada, monarch of Ireland, A. D. 254.
27. Cairbre Lifeachair, monarch of Ireland, A .D. 277.
28. Fiacha Sraibhtine, monarch of Ireland, A. D. 297.
29. Muireadhach Tireach, monarch of Ireland, A. D. 331.
30. Eochaidh Muighmheadhoin, monarch of Ireland, A. D. 358.
31. Niall of the Nine Hostages, monarch of Ireland, A. D. 379.
32. Conall Gulban, chief of Tirconnell, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna.
35. Ainmire, monarch of Ireland, succeeded in 568, died in 571.
36. Aedh, monarch of Ireland, succeeded in 572, died in 599.
37. Domhnall, monarch of Ireland, the hero of the Battle of Magh Rath, succeeded in 628, and died in 642.

NOTE B. *See page* 19.

Nothing is more certain than that neither Bishop Erc of Slane, nor any of the other twelve distinguished saints of the primitive Irish Church, could have been living at the period to which this story refers, and, as has been already remarked, it is highly probable that some serious errors have crept into the text through the carelessness of transcribers. The Irish writers, however, were in the habit of ascribing acts to their saints centuries after they had passed from this world. For instance, whenever any sudden misfortune had happened to the plunderer of a distinguished Irish church, it was said to have been caused by the patron saint of that church, either through his intercession, or by his spiritual presence in corporeal form. Thus we are told that after Felim Mac Crimhthainn, king of Cashel, had plundered Clonmacnoise, in the year 846, he saw the spirit of Saint Kieran, patron of that church, approach him with his crozier in his hand, of which he gave him a thrust which caused an internal disease, of which the king afterwards died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnoise of several valuable cups and chalices, and repaired with his booty to Cork, Lismore, and Waterford, with the intention of setting sail for some foreign country, but that Saint Kieran met him wherever he went with his crozier, and caused contrary winds, so that he could not pass out of the country. The story is given as follows in Mageoghegan's Translation of the Annals of Clonmacnoise, made in 1627:—"The Jewells that were stollen from out the Church and Alter of Clonvicknose were found with one Gillecowgan, a Dane of Limbrick, the said Gillecowgan was apprehended by Connor O'Brien, and by him delivered over to the Family [i. e. Monks] of Clonvicknose, who at the time of his arraignment confessed openly that he was at Cork, Lismore, and Waterford expecting for wind to goe over seas with the said jewells. All the other passengers and shipps passed with good gales of wynde out of the said townes save only Gillecowgan, and said as soon as he would enter a Shipp-board any Ship he saw Saint Queran with his staff or Bachall return the Shipp back again untill he was soe taken; this much he confessed at the time of the putting of him to death by the said Family."

We also read that when the Earl Strongbow was dying, he acknowledged that he saw Saint Bridget of Kildare coming over him in his bed, and that she struck him in the foot, on which she inflicted a wound, which afterwards mortified and caused his death. These and several similar instances would almost induce one to believe that the writer of this story intended his readers to understand that these saints were only spiritually present; but still it is certain, from the manner in which he speaks, that he supposed these saints to have been living at the period to which he refers.

## NOTE C. *See pages* 33–42.

### Pedigree of Congal, King of Ulidia.

1. Rudhraighe Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
2. Gingè.
3. Caipè.
4. Fiacha.
5. Cas.
6. Amergin.
7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42–82.
9. Fiacha Finamhnuis, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
10. Muiredhach.
11. Finnchadh.
12. Dunchadh.
13. Giallchadh.
14. Cathbhadh.
15. Rochraidhe.
16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
17. Ferb.
18. Bresal.
19. Tibraide Tireach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
20. Fergus Gailine.
21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
23. Cas.
24. Feidhlim, king of Ulster for seven years.
25. Imchadh, king of Ulster for eight years.
26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
27. Lughaidh.
28. Eochaidh Cobha.
29. Crunnbadhruighe, king of Ulster for twenty-two years.
30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
31. Connla, who was cotemporary with St. Patrick.
32. Fothadh.
33. Maine.
34. Connla.
35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
36. Baedan.
37. Fiachna Lurgan, also called Fiachna Finn.

38. Scannlan of the Broad Shield. | Cellach. | Mongan, slain in 625.
39. Congal, who fought the Battle of Magh Rath against the monarch Domhnall in 637.

List of the Kings of Ulster who dwelt at Emania, extracted from the Annals of Tighernach, as published by Dr. O'Conor.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadhcon, twelve years A. C. 89.
8. Finnchadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Lactighe, seventeen years A. C. 48.
11. Mochta, son of Murchuradh, three years A. C. 47.
12. Eochaidh, son of Daire, three years A. C. 44.
13. Eochaidh, son of Loich, three years.
14. Fergus, son of Leide, twelve years A. C. 31.
15. Conchobhar Mac Nessa, sixty years A. C. 25, obiit A. D. 37.
16. Cumscrach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glunmhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnuis, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elim Mac Conrach, ten years A. D. 128.
22. Mal Mac Rochraidhe, thirty-three years A. D. 135.
23. Bresal Mac Briuin, nineteen years A. D. 162.
24. Tibraide Tireach, thirty years A. D. 181.
25. Ogaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhnen, fifteen years A. D. 222.
27. Fiacha Araidhe, ten years A. D. 236.
28. Fergus Duibhdedach and his brothers, four years A. D. 248.
29. Ros Mac Imchadha, one year [or two, according to other authorities] A. D. 249.
30. Aengus Finn, son of Fergus Duibhdedach, one year, 250.
31. Fergus Fogha, the last full king of Ulster, who resided at Emania seventy-five years, 254 A. D., slain 332.

List of the Kings of Ulidia, or nominal Kings of Ulster, from the Destruction of Emania in 333, to Congal, who was slain in the Battle of Magh Rath, taken from Duald Mac Firbis's Genealogical Book, p. 528.

These kings, as before observed, though called by the Irish writers kings of *Uladh* or Ulster, possessed only that part of the province extending from Newry to Slemmish, in the county of Antrim, and from Gleann Righe and the Bann to the sea. On this subject O'Flaherty has written the following observation in his Ogygia, Part III. c. 78, p. 372:—"Quamvis autem apud scriptores patrios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgielliæ conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiis universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisci Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emaniæ."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunnbadhruighe, twenty years.
3. Fraechar, son of Crunnbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunnbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.

13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardcoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

## NOTE D. *See pages* 108 *and* 109.

### The ancient Division of Time.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo triformis, annus, cyclus, ætas, seculum, mundus:" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. *Col. Agrip.* 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, Miscellan. Sacr. tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucæ. 1761. In this work the divisions of time are thus given:—"Discipulus. Divisiones temporis quot sunt? Magister. Quatuordecim. Disc. Quæ? Mag. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains $12 \times 47 = 564$ atoms.

He defines a moment to be the space of time "quamdiu palpebræ requiescunt," and he tells us that four moments make a minute, ten minutes a point; five lunar, or four solar points an hour; six hours a quadrant; four quadrants a day.

With Rhabanus, an atom is the 376th part of an ostentum: an ostentum is the sixtieth part of an hour: a moment the fortieth part of an hour, containing one ostentum and an half, or 564 atoms.

A part, so called "a partitione circuli zodiaci, quem tricenis diebus per menses singulos findunt," contains two moments and two-thirds, or four ostents, and therefore 1504 atoms.

A minute, "a minore intervallo, quasi minus momentum, quia minus numerat, quod majus implet," is the tenth part of an hour, and is therefore equivalent to a part and a half, or four moments, i. e. six ostents, or 2256 atoms.

A point (*punctus*) "a parvo puncti transcensu qui fit in horologio," is the fourth part of an hour (in certain lunar computations the fifth), and contains two and a half minutes, three and three-fourth parts, ten moments, fifteen astents, and 5640 atoms. So that an hour, in the solar computation, contains four points, ten minutes, fifteen parts, forty moments, sixty ostents, and 22,560 atoms.

The quadrant is the fourth part of a day, and a day contains, therefore, twenty-four hours, ninety-six points, 240 minutes, 360 parts, 960 moments, 1440 ostents, and 541,440 atoms.

According to the Irish author the atom is the 376th part of an ostent; an ostent two-thirds of a bratha; a bratha three-fifths of a part; a part two-thirds of a minute; a minute two-fifths of a point; a point one-fourth of an hour; an hour one-sixth of a quarter; and a quarter the fourth part of a day.

So that the day contains four quarters, twenty-four hours, ninety-six points, 240 minutes; 360 parts; 600 brathas; 900 ostents, and 338,400 atoms.

Upon a comparison of these tables it will be seen that the atom of Rhabanus is five times, and the Irish atom eight times the atom of Bede.

It appears also that the *bratha* of the Irish author is in like manner eight times the *momentum* of Bede, which identifies these divisions, the Irish atom being the 564th part of the bratha, as the atom of Bede is the 564th part of the momentum.

The Irish word bṗaṫa, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt;* bṗaṫa, bṗaṫṗa, or bṗaṗa na ṗula, "the twinkling of an eye," is a phrase still in common use in the south of Ireland: although it is now more generally pronounced ṗṗeabaḋ na ṗula, the starting of an eye; na bi ṗṗeaba na ṗula muiṁ, "do not be the twinkling of an eye away." This is stated on the authority of Mr. Eugene Curry, who has furnished the following example from an

ancient romance, entitled "The Wanderings of Maelduin's Canoe," copies of which are preserved in the Leabhar na h-Uidhre, and in a vellum MS. in the Library of Trinity College, (H. 2. 16.)

Fo·ceirdat arr iarrein him muir naill cormail fri nél, ocus an dar leó-seom nir faelrad fein nad in curad co n-acatar iarrain fó'n muir fo·cib anníf dúine cumtaccta ocus tir álaind, ocus at ciat anmanna mor n-uatmar, biartaíde h-i crund and, ocus táin d'almaim ocus indilib immon crand im macuaird, ocus fear co n-a arm hi farrad in ·crand co sciat, ocus gai, ocus claidiub. Amail at connaircsed in n-anmanna mór ut boi ir in crund, téit arr for tec·ed fa cetóir. Sinir in t-anmanna a bratgit uad ar in ·crund, ocus furmid a ·cend i n-druim in daim ba mo do'no almai, ocus frenzair lair ir in ·crand, ocus nor it·end fo cétóir fria brat·ad sula.

"They then turn away (from that island) into another sea, which was like unto a cloud, and they scarcely had turned off, as they thought, when they saw in the sea under them fortified mansions and a fine country; and they perceived a great terrific serpentine animal in a tree there, and a flock of cattle, large and small, around the tree, and an armed man near the tree, with a shield, spear, and sword. When they saw the great monster in the tree they immediately retreated away. The monster stretched forth his neck out of the tree, and darting his head into the back of the largest ox of the herd, dragged him into the tree, and immediately devoured him in the *twinkling of an eye*."

The dictionaries do not give the word brat·a in any of the foregoing forms: but we find breab and preab, a bounce, a start. Armstrong, in his Gælic Dictionary, has the word prab-ṡuil, a blear eye, a rheumy eye: also priob and priobad, a wink or twinkle of the eye. These words are probably of cognate origin.

It may be observed, that in the system of the Irish author the ostent and the bratha are together equal to a part, or the fifteenth of an hour; and that the ostent is equal to 376 atoms, as in the system of Rhabanus, although the value of the atom itself differs, the Irish atom being eight-fifths of the atom of Rhabanus. It is likewise remarkable that the bratha of the Irish author, like the moment of Rhabanus, is equal to one ostentum and an half; thereby again identifying the bratha with the moment.

Bede makes no mention of the Ostentum in the work which has been above quoted: but in another treatise, *De temporum ratione*, cap. ii., he attributes its origin to astrological speculations, and speaks of it thus:—"Attamen Mathematici in explorandis hominum genitivis, ad atomum usque pervenire contendunt, dum Zodiacum circulum in xii. signa, signa singula in partes xxx., partes item singulas in punctos xii., punctos

singulos in momenta xl., momenta singula in ostenta lx., distribuunt, ut considerata diligentius positione stellarum, fatum ejus qui nascitur quasi absque errore deprehendatur."—(Opp. tom. ii. p. 53.) See also the Gloss of Bridefurtus Ramesiensis on this Treatise of Bede.

The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

| | Irish. | Rhabanus. | Bede. |
|---|---|---|---|
| An atom, . . . . . | $\frac{1}{1410}$ | $\frac{1}{22560}$ | $\frac{1}{11280}$ |
| An ostent, . . . . . | $\frac{2}{75}$ | $\frac{1}{60}$ | . . . . |
| A bratha, . . . . . | $\frac{1}{225}$ | . . . . | . . . . |
| A moment, . . . . . | . . . . | $\frac{1}{40}$ | $\frac{1}{200}$ |
| A part, . . . . . | $\frac{1}{15}$ | $\frac{1}{15}$ | . . . . |
| A minute, . . . . . | $\frac{1}{10}$ | $\frac{1}{10}$ | $\frac{1}{30}$ |
| A point, . . . . . | $\frac{1}{4}$ | $\frac{1}{4}$ | $\frac{1}{3}$ |
| An hour, . . . . . | 1 | 1 | 1 |
| A quarter, . . . . . | 6 | 6 | 6 |

## NOTE E. *See pages 99 and 165.*

### Genealogical Table, showing the Descent of O'Canannan, O'Muldory, and Mac Gillafinnen, now Leonard.

N. B.—*The Letters R. H. signify Rex Hiberniæ, in this Table. The Numbers are continued from Note* A.

31. Niall of the Nine Hostages, monarch of Ireland.—See Note A, No. 31.
32. Conall Gulban, slain A. D. 464.
33. Fergus Cennfota.

| | | |
|---|---|---|
| 34. Sedna. | Feidhlim. | Brenainn. |
| 35. Ainmire, R. H. | Saint Columbkill, born in 519, died in 596. | Columb. |
| 36. Aedh, R. H. | | Aedh. |
| 37. Domhnall, R. H., hero of the Battle of Magh Rath. | | Tine. |
| 38. Aengus. | | Ronan. |
| 39. Loingseach, prince of Tirconnell in 670, and afterwards monarch of Ireland from 695 to 704. | | St. Adamnan, 8th Abbot of Iona, born A. D. 624. |
| 40. Flaithbhertach, R. H. from 727 to 774. | | |

Loingsech, slain 749. His descendants cannot be traced.

41. Aedh Muinderg.
42. Domhnall Ceiric.
43. Loingsech.
44. Flaithbhertach.
45. Canannan, ancestor of the O'Canannains.

Diarmaid.

Gilla Coluim, prince of Tirconnell, died 975.

Ruaidri Mor, slain 1030. History is silent about his descendants.

46. Maelfabhaill.
47. Cuileon O'Canannain.
48. Loingsech O'C.
49. Flaithbhertach O'C., prince of Tirconnell, died 999.
50. Ruaidhri, prince of Tirconnell, slain 1071.
51. Domhnall, prince of Tirconnell, slain 1083.
52. Donnchadh O'Canannain. His line disappeared from history in the twelfth century.

41. Murchadh.
42. Maelbresail, prince of Tirconnell, slain in 817.
43. Aengus.
44. Maeldoraidh, ancestor of O'Muldory.
45. Maelbresail, prince of Tirconnell, slain 896. His brother Fogartach died in 899.
46. Aengus O'Muldory, prince of Tirconnell, slain 960.
47. Muirchertach O'Muldory, slain 1029.

| | |
|---|---|
| 48. Criochan O'M. | 48. Maelruanaidh Mor. |
| 49. Gilla-Columb O'M. | 49. Gilla-Finnen, progenitor of Mac Gilla-Finnen, now Leonard. |
| 50. Niall O'M., prince of Tirconnell, died 1059. | 50. Mac-Raith. |
| 51. Flaithbhertach O'Muldory. His descendants cannot be traced. | 51. Gilla-Patruic. |
| | 52. Conchobhar Dall. |
| | 53. Domhnall, died 1281. |
| | 54. William Meith, slain 1321. |

| | |
|---|---|
| Fergal. | 55. Raghnall, or Randal. |
| Aengus. | 56. Henry Crossach. |
| 57. Brian, died 1445. | 57. Toirdhealbhach. |
| 58. Toirdhelbach, died 1492, according to the Four Masters. | 58. Donnchadh, 1429. |
| | 59. Lochlainn Mor. |
| | 60. Lochlainn Oge. |
| | 61. Brian Dorcha. |
| | 62. John Mac Gilla Finnen, flourished about the year 1612. The present representative of this family, which is one of the most royal in Ireland, is unknown. |

## NOTE F. *See page 99.*

### Table showing the Descent of O'Donnell, O'Gallagher, O'Doherty, and O'Boyle.

34. Sedna.—See Note E, No. 34.

35. Ainmire, R. H. from 568 to 571.

36. Aedh, R. H. from 572 to 599.

37. Maelcobha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.

38. Cellach, R. H. from 642 to 654.

39. Domhnall.

40. Donnchadh.

41. Ruaidhri.

42. Ruarcan.

43. Gallchobhar, ancestor of O'Gallagher.

44. Maghnus.

45. Donnchadh O'Gallagher.

46. Amhlaoibh O'G.

47. Domhnall O'G.

48. Diarmaid O'G.

49. Aedh O'G.

50. Maelruanaidh O'G.

51. Nichol O'G.

52. Donnchadh O'G.

53. Fergal O'G.

54. Aedh O'G.

55. Gilla-Coimhde O'G.

56. Nichol O'G.

57. John O'G.

- Lochlainn, Bishop of Raphoe, d. 1438.
- 58. Donnchadh.
  - 59. Tuathal.
    - 60. Edmond, chief, d.1534.
      - 61. Eoghan, chief, d.1560.
        - 62. Art, fl. 1590.
          - 63. Eoghan.
            - 64. Aedh.
              - 65. Art.
                - 66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Conall Gulban.

- 58. Aedh O'G.
  - 59. Ruaidhri O'G.
    - 60. John O'G.
      - 61. Tuathal Balbh, chief, d. 1541.
        - 62. Sir John O'G.
          - 63. Cathaoir O'G., 1575.
            - 64. Tuathal O'Gallagher.

35. Lughaidh, ancestor of the Cinel Luighdheach.

36. Ronan.

37. Garbh.

38. Cennfaeladh.

39. Muirchertach.

- 40. Dalach, youngest son, died in 868.
  - 41. Eignechan, died in 901.
    - 42. Domhnall Mor, progenitor of the O'Donnells.
      - 43. Cathbharr.
        - 44. Gilla-Christ O'D. died 1038.
          - 45. Cathbharr O'Donnell.
            - 46. Conn O'Donnell.
              - 47. Tadhg O'Donnell.
                - 48. Aedh O'Donnell.
                  - 49. Domhnall O'Donnell.
                    - 50. Donnchadh O'Donnell.
                      - 51. Eignechan, died 1205.
                        - 52. Domhnall Mor, died 1213.
                          - 53. Domhnall Og, died 1264.
                            - 54. Aedh, 1333.
                              - 55. Niall Garbh, 1348.
                                - 56. Toirdhelbhach an Fhiona, 1415.
                                  - 57. Niall Garbh, 1437.
                                    - 58. Aedh Ruadh, 1505.
                                      - 59. Aedh Dubh, 1537.
                                        - 60. Maghnus, 1563.
                                          - 61. Aedh, died 1600.
                                            - 62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Conall Gulban.
                                          - 61. Calbhach, died 1566.
                                            - 62. Conn, died 1583.
                                              - 63. Sir Niall Garbh, d. 1626.
                                                - 64. Col. Manus, slain 1646.
                                                  - 65. Roger, or Ruaidhri, m. Margaret Sheile.
                                                    - 66. Col. Manus, slain 1736.
                                                      - 67. Hugh More.
                                                        - 68. Sir Neal Garbh, d. 1811.
                                                          - 69. Sir Neal Beag.
                                                            - 70. Sir Richard Annesley O'Donnell, the present chief of this line.

- Bradagan.
  - Baighell, progenitor of O'Boyle.
    - Garbhan.
      - Aindiles O'Boyle.
        - Gilla-Brighde O'B.
          - Cellach O'B.
            - Conchobhar O'B.
              - Menman O'B.
                - Aindiles O'B.
                  - Aedh O'B.
                    - Menman O'B.
                      - Niall Ruadh O'B.
                        - Toirdhelbhach Mor.
                          - Toirdhelbach Og.
                            - Niall O'B.
                              - Toirdhelbhach O'B.
                                - Tadhg O'B.
                                - Tadhg Oge.
                                - Toirdhelbhach Ruadh O'Boyle, chief of Boylagh, in the present county of Donegal.

38. Fiaman.

39. Maengal.

40. Dochartach, progenitor of O'Doherty.

41. Maenghal.

42. Donnchadh O'D.

43. Maenghal O'D.

44. Domhnall O'D.

45. Donnchadh Donn O'D.

46. Domhnall Finn O'D.

47. Conchobhar O'D.

48. Diarmaid O'D.

49. Muirchertach O'D.

50. Aengus O'D.

51. Ruaidhri O'D.

52. Domhnall O'D.

53. Conchobhar O'D.

54. Aendiles O'D.

55. Domhnall, died 1342.

56. John O'D., sucd. 1342.

- Domhnall Og, died 1374.
- Conchobhar an einigh O'D., died 1413.
  - Domhnall, died 1440.
    - Brian Dubh, died 1496.
      - Conchobhar Carrach, died 1516.
        - Feidhlim O'D.
          - John O'D., died 1582.
            - John Oge O'D.
              - Sir Cahir O'Doherty, slain A. D. 1608.

THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

641. Maelbresail and Maelanfaidh died, and Flann Eanaigh was mortally wounded. These were of the race of Conall Gulban.

670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingsech, the son of Aengus, chief of Cinel Conaill.

762. Murchadh, the son of Flaithbhertach, lord of Cinel Conaill, was slain.

749. Loingsech, son of Flaithbhertach, lord of Cinel Conaill, died.

817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.

868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A. D. 901].

896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of Sailtin by Murchadh, son of Maelduin, lord of Cinel Eoghain.

899. Fogartach, son of Maeldoraidh, lord of Cinel Conaill, fell on his own spear, and died in consequence of it.

901. Eignechan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].

955. Maolcoluim O'Canannain, lord of Cinel Conaill, died.

960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.

962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.

965. Maoiliosa O'Canannain, lord of Cinel Conaill, was slain.

974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Domhnall O'Neill, monarch of Ireland.

978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.

989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.

996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.

999. Flaithbhertach O'Canannain, lord of Cinel Conaill, was slain by his own people.

1010. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Boru.

1026. Maelruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.

1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.

1045. Flaithbhertach O'Canannain, lord of Cinel Conaill, died.

1059. Niall O'Maeldoraidh, lord of Cinel Conaill, died penitently.

1071. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain by Aengus O'Maeldoraidh.

1075. Donnchadh O'Canannain, lord of Cinel Conaill, was slain.

1083. Domhnall O'Canannain, lord of Cinel Conaill, was slain by his own people.

1085. Murchadh O'Maeldoraidh, lord of Cinel Conaill, tower of the magnificence, hospitality, and valour of the north, died.

1093. Aedh O'Canannain, lord of Cinel Conaill, was blinded by Domhnall O'Loughlin, king of Ailech.

1135. Ruaidhri O'Canannain, lord of Cinel Conaill, a warlike tower of defence, charitable, and humane, was slain by the men of Magh Itha [Barony of Raphoe].

1153. Flaithbhertach O'Canannain, lord of Cinel Conaill, was drowned, with his wife Duvcola, the daughter of Turlogh O'Conor, monarch of Ireland.

1156. Aedh, son of Rory O'Canannain, lord of Cinel Conaill, was slain by O'Kane.

1160. Two O'Maeldoraidhs were treacherously slain by the Aithcleirech O'Canannain, lord of Cinel Conaill, and the same Aithcleirech and two O'Canannains were slain in revenge by the Cinel Conaill.

1165, Maghnus O'Canannain, lord of Cinel Conaill, died.

1172. O'Maeldoraidh was defeated by the Cinel Eoghain.

1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbhertach O'Maeldoraidh.

1197. Flaithbhertach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarcach O'Doherty assumed the chieftainship of Cinel-Conaill, but was slain a fortnight after his inauguration by John De Courcey.

1200. Eigneachan O'Donnell was lord of Cinel Conaill.

1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. *See page* 122.

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race:

"Lugadius, king of Munster, for three years, had a *younger* brother, Darius Cearb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Criomthan Mor, king of Dalrieda, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha."

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Olioll Flannbeg; and in making Crimthann Mor, not King of Dalrieda in Scotland, but monarch of all Ireland. His words are as follows:

"*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriæ extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat: uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

"Crimthanni regis abavus Fiachus Latus vertex rex Momoniæ duos Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniæ sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniæ supererant Achaius rex Momoniæ, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

"Darius Kearb præter Fidachum Crimthanni regis, & Mongfinnæ reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hyliathan in agro Corcagiensi. Fiacho Figente nomen, & originem debet Hy Figenta regio olim variis principibus celebris in media Momoniæ planicie usque ad medium montis Luachra in Kierrigia ad Australem Sinanni fluminis ripam; licet hodie hoc nomine vix nota, sed Limericensis comitatûs planities appellata."—*Ogygia*, pp. 380, 381.

There can be no doubt that O'Flaherty is perfectly correct in making Crimthann Mor mac Fidaigh monarch of all Ireland, as his name is found in all the ancient lists of the Irish monarchs, and as it is stated in Cormac's Glossary, under the word Moż Eime, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows:

In tan po ba mór nert na n-Gaedal for Breathaib, po ranorat Albain etarra i Fernaur: ocus po fitir cáth ourair dia cairt leo, ocus ni ba lúgae no threbaír Gaedil fria muir anair quam in Scotica, ocus do ronta a n-árara ocus a rig-dúmte ano; inde dicitur Dino thaoui, .i. Threbui Criathaino Moir, mic Fiodaig, ri Erenn, ocus Alban, ocus co muir n-Icht; et inde ert Glastimbir na n-Gaedal, .i.

Cell mor for bru Mara n-Iĉt $\overline{7c}$. Ocus is do'n roind rin ber a ta Dind mag Leĉain i tirib Breĉan Corn, .i. Dun mic Liaĉain; ar is mac in ní is mag is in Breĉnair. Ocus ro bátar fo'n ĉumaĉt rin co cianaib iar tiaĉtain Patraic. De rin, tra, ro boi Coirpre Murc ac aĉaigid fair co a muintir ocus co a ĉairde.

"At the time that the sway of the Gaels was great over the Britons, they divided Albion between them in holdings, and each knew the habitations of his friends; and the Gaels did not carry on less agriculture on the east of the sea (channel) than at home in Scotica, and they erected habitations and regal forts there: inde dicitur Dinn Tradui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, king of Erin, Alba, and as far as the Iccian sea; et inde est Glastimber na n-Gaedhal [Glastonbury of the Gaels], a large church, which is on the brink of the Iccian sea, &c. And it was at the time of this division also that Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east with his family and friends," &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte, the second son of Daire Cearb; and tracing this line, according to the evidence of the ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan, son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies, the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977. But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was suppressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh, ancestor of the Mac Carthys, and was never after able to regain the sovereignty of Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and the most fertile territory in all Ireland, which, from respect to their high descent, they were permitted to possess free of tribute. O'Heerin refers to this fact in his topographical poem, in the following lines:

Dual d' O' Donnabáin Dúin Cuirc
An tír-ri, 'na tír longphuirt;
Da leir gan díor fo'n Máig moill,
Ir na cláir fíor go Sionoinn.

"Hereditary to O'Donovan of the Fort of Corc (i. e. Bruree)
Was this land, as a land of encampment;
He possessed without tribute, the lands along the sluggish *river* Maigue,
And the plains down to the Shannon."

## NOTE H. *See pages 226 and 231.*

### Of the Armorial Bearings and Banners of the ancient Irish.

Dr. Keating has written the following remarks on the banners of the ancient Irish, in his notice of the Battle of Magh Rath:

Ir le Domhnall, mac Aeda, mic Ainmiredh, Rí Eirionn, tugadh cath Mhuighe Rath, ait ar marbadh Congal Claon, do bí, 'na Rígh Ulad deich m-bliadhna; agus ar urusa a aithne ar in fearann-sa d'á n-gairthear Cath Mhuighe Rath, gur ab orduighthe in t-ainmell, ocus in t-órdúghadh do bídh ar fluaghaibh Gaidhel re h-uchd dol a n-iomdhualadh, nó do chor catha dhoibh; oir do bídh ard-thairmedh ar in fluagh uile, agus taitnedh ar gach fluagh-bhuidhen dá m-bídh fá na fmachd, agus fuaithiontar a m-brataigh gach taitnigh fa leith, ar a n-aithiontaoi gach fluagh-bhuidhen diobh feach a cheile, leir na Seanchadhaibh, ar a m-bídh d'fiachaibh beith do laithair na n-uaral re lin catha nó coimhlighedh do chur d'á cheile, ionnus go m-bídh nadhare ful ag na Seanchadhaibh ar ghnomh-aithibh na n-uaral, pé fairnéir fírinnigh do dhéanamh ar a n-dálaibh leath ar leath; agus ar uime sin do bí a Sheanchaidh féin a b-fochair Dhomhnaill, mic Aodha, Rígh Eirionn, re h-uchd catha Mhuighe Rath. Oir ar m-beith do Dhomhnall ag triall a g-coimhi Chongail, Rí Ulad, agus iad do gach leath d' abainn, agus ar b-faicsin fluagh a cheile dhoibh, fiarfhuighior Domhnall d'á Sheanchaidh gach meisge go n-a fuaithiontar fa feach díobh, agus nochtar in Seanchaidh sin do, amhail léaghtar 'san laidh dar ab torach "Tréan tiagaidh catha Chongaíl," mar a b-fuil in rann so ar fuaithiontar Rí Ulad féin:

Leomhan buidhe a fholl uaine
Comharba na Craobh Ruaidhe,
Mar do bí ag Conchobor caidh,
Ata ag Congal ar Congmháil.

Ar imdian ó do thionnsgadhar Gaidhil gnáthúghadh na fuaithiontar, ar lorg Chloinne Israel, lé'r gnathuighidh 'san Eghipt iad, pé linn Gaidhil do mharbhadh, an tan do bádhar Clann Israel ag triall trer in Muir Ruadh, agus Maoise 'na ard-thairmedh orra. Dá threidh dég imorro, do badhar ann, agus fuaithiontar ar leith ag gach treidh dhíobh fa fech.

Treabh Ruben, Mandragora, 'n a bhrataigh mar fuaithiontar,
Treabh Simeon, ga, 'n a bhrataigh mar fuaithiontar,
Treabh Levi, an áirc 'n a bhrataigh mar fuaithiontar,
Treabh Juda, leomhan 'n a bhrataigh mar fuaithiontar,

Treab Isacar, aral, 'n a bratair mar fuaidiontur,
Treab Stabulon, long, 'n a bratair mar fuaidiontur,
Treab Neptalem, dealb daimh allaid, 'n a bratair mar fuaidiontur,
Treab Gad, dealb baindeomhain, 'n a bratair mar fuaidiontur,
Treab Joseph, tarb 'n a bratair mar fuaidiontur,
Treab Benjamin, faoldu, 'n a bratair mar fuaidiontur,
Treab Dan, naidair neimhe, 'n a bratair mar fuaidiontur,
Treab Aser, craob ola, 'n a bratair mar fuaidiontur.

Ag ro fuidiogad an t-seandaide ar fuaidionturaib Cloinne Israel, amail leigtear a feindeban Geacaoin a n-Urmhumhain, 'r an laoid re fior:

Aidne damh gad meirge mor,
Ro baoi ag cloinn uallaig Iacob,
Tearc nead ar a h-aidle ann,
Ag a mbead aidne a n-anmann.
Treab Rubon, rad ror cobair,
Ro b'é a meirge Manoragair,
Rae buan ro daid an treab the,
Ro lean fluagh, maith a meirge.
Treab Simeon nir fior-meirge,
Acht ga duaibrioch oibfeirge,
Simeon an crionna cealgach,
Um diona ba oibfeargach.
Treab Geuhi, luct na h-Airce,
Iomda a t-treoid 'r a t-trom-tainte
Du tairgid d'á flainte feo
Fairgin na h-Airce aco.
Meirge ag threibh Iuda amhra
Samhail leomhain lan-calma;
Treab Iodair a n-uair feirge
Sluag diomair 'ma n-deig-meirge.
Treab Iracar an gloir gloin,
Meirge aice mar arain,
Iomda flog go n-deirge n-dreach
Um an meirge mor maireach.
Treab Stabulon na fciall n-glan
Dealb a meirge long luctmhar,
Da gnad for donnaib tana

Cać' na longaiḃ luċṫmara.
Dealḃ daiṁ allaiḋ ṁair, girr, ṁir,
Ag dreiḃ Nerċalem neiṁniġ,
Do'n dreiḃ ro ċleaċt fraoċ feirge,
Nir ċeard laoċ 'mun luaiṫ-ṁeirge.
Meirge ag dreiḃ Dáo a n-gleo-gail
Mar ḋeilḃ ḃior ar ḃain-leoṁain,
Noċar ċim re fraoch feirge
Dać laoċ rinn 'mun rig-ṁeirge.
Meirge mar ċarḃ go nor neirt
Doir ag dreiḃ lorep oirḋeirc,
Suaiṫniuḋ na firiuḋ baḋḃa,
An ċiniuḋ d'ár coṁarḋa.
Dreaḃ Ḋeniamin go m-briġ mir,
No ḃiuḋ a meirge or meirgiḃ,
Meirge mar an ḃ-faol ḃ-foġlaċ,
Deirge 'r an ċaoṁ ċoṁorraċ.
Dreaḃ Dan, ba duaiḃriuċ an dream,
Oirdeaċt neiṁneċ toiġe tuaiċioll,
Dren re aṫġoin ba doiġ ḋe,
Mar naṫraiġ ṁoir a ṁeirge.
Dreaḃ Arér, nir ċruaiḋ im ċraḋ,
Meirge dar lean mar lotar,
Mar aon tar aill a toġa,
Ir craoḃ alainn fionn-ola.
Ro airṁior tall a d-dreaḃa,
Ro airiṁ me a meirgeḋa,
Mar taiḃ diongna na d-dreaḃ d-te,
Gan a h-iomḋa a naiṫne.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew M'Curtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

"Ex Historiâ Muighrathensem pugnam referente, in quâ Donaldus inclitam a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quàm aptè Hibernorum

acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seniciorum partes erant cuique pugnæ adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratior esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cujus initium, Tpen tiaguio caéa Conʒail, in quo hoc versu, Ultoniæ Regis insignia exprimuntur:

Gesserat in viridi flavum bombice leonem
Crebroa progenies, Conchauri symbola clari
Congallus, quæ nunc signis intexta videntur.

Jam inde a tempore quo Gathelici nunc Hiberni dicti, se Israelites in Ægypto sociarunt Gathelo gentis authore adhuc superstite, vexillis suis imaginum varietate docorandis incubuerunt. Israelitarum exemplo, qui per Mare Rubrum Moyse Duce, proficiscentes, variis figuris signa sua distinxerunt, Exercitu ex duodecem tribubus conflato, quorum singulis suâ erat peculiaris tessera in labaris expressa, qua secerneretur a reliquis. Tribus Ruben Mandragoram, Simeon hastam, Levi Arcam, Juda Leonem, Isachar Asinum, Zabulon Navem, Neptali Araneam, Gad Lecœnam, Joseph Taurum, Benjamin Lupam, Dan Serpentem, et Asser Olei ramum in signis pro symbolo habuerunt. Priscus quidam poeta, figuras istas vexillis Israelitarum additas versibus Hibernicis complexus est e vetusto Libro depromptis apud Leacoeniam in Ormoniâ reperto: Quorum sensum versus Latini sequentes exprimunt.

Grandia signa mihi sunt nota propago Jacobi
Quæ præclara tulit, non cuivis cognita vati;
Mandragoræ prolem Rubin simulacra præibant
In signis, multum validâ comitante catervâ.
In labaro stirpis claro e Simone creatæ
(Qui fuit astutus, prudens, strenuusque tuendo)
Picta refulsit imago formidabilis hastæ.
Levitici, quibus est arcæ custodia curæ
Et quibus est armentorum vis magna gregumque,
Gestata in signo vobis tulit arca salutem.
Vexillis sobolis Judæ procera ferocis
Forma leonis erat, stirpem hanc impunè lacessat

Nemo, lacertorum magno, nam robore præstat.
Isacara tribus fulgenti fulgida in auro
In labaris Asini speciem gestabat amœnam
Agminibus cinctam pugilum quibus ora rubebant.
A Zabulone sati, quos ornat opima supellex,
Immensæ ratis, in signis habuere figuram,
Qui crebrò secuere leves in navibus undas.
Crure brevi et celeri cervus spectabilis ortæ
Nephthalemo gentis vexillum pictus adornat,
Quæ ruit impavida in pugnas, et signa frequentat.
Pugnacis Gadæ stirpis vexilla leænam
Prætulerant: ea gens, pugnæ veniente procellâ
Non ignava coit sub signis agmine multo.
Percelebris soboles, a te, Josephe, profecta
In signis tauri fortis latera ardua monstrat.
Bengamina tribus signis melioribus usa
Quam reliquæ, robusta lupum tulit ore rapacem,
In sacro labaro, splendente rubedine tinctum.
Natos a Danno metuendos martius ardor
Fecit, honoratos cautè prudentia mentis;
Signifer his pugnas inituris prætulit anguis.
Asseri soboli pecus ampla paravit honorem,
Hæc ubi se bello accinxit, populariter uno
Assensu ramum sibi tolli curat olivæ.
Singula signorum, tribuum quoque nomina dixi
Cætera prætereo populi decora ampla valentis."

Without going so far back as the time of Moses and his cotemporary Gaedhal, the ancestor of the Milesians, we may well believe that the Irish people became acquainted with the Old Testament, and consequently with the standards borne by the twelve tribes of Israel, immediately after their conversion to the Christian religion. That standards were in use in Ireland before Christianity, it would now be difficult to prove, and perhaps not fair to deny; but it appears from the most ancient fragments of Irish literature which have descended to our times, that the *meirge*, or standard, was in use at a very early period, and we find references in the lives of the primitive Irish saints to several consecrated banners called by the name of *Cathach*. It does indeed appear from poems written by some of the bards of Ulster in the seventeenth century, that it was then the opinion that the Irish had, even in the

first century, used, not only banners distinguished by certain colours and badges, but also armorial bearings or escutcheons. Thus, Owen O'Donnelly, in his reply to Mac Ward, contends that the *red hand* of Ulster was derived from the heroes of the Red Branch, and that, therefore, it belonged by right to Magennis, the senior representative of Conall Cearnach, the most distinguished of those heroes, and not to O'Neill, whose ancestors, although they had no connexion with those heroes by descent, had usurped the sovereignty of Ulster.

That the ancient Irish, from the earliest dawn of their history, carried standards to distinguish them in battle, is quite evident from all the ancient Irish accounts of battles, but when they first adopted armorial bearings is not perhaps now very easy to prove. The Editor has examined more tombstones in old Irish churchyards than perhaps any one now living, with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he has seen, he has not observed any escutcheon for a Milesian Irish family older than the reign of Queen Elizabeth. He is, therefore, satisfied that the Irish families first obtained the complex coats of arms which they now bear from England, retaining on the shield, in many instances, those simple badges which their ancestors had on their standards, such as the red hand of O'Neill, the cat and salmon of O'Cathain, or O'Kane, &c. &c., with such additions as the King at Arms thought proper to introduce, in order to complete the escutcheon after the Anglo-Norman system of heraldry, according to the rank of the family for whom the coat was so manufactured.

The Editor has found the following metrical descriptions of the standards of O'Doherty, O'Sullivan, and O'Loughlin, in a MS. in the collection of Messrs. Hodges and Smith, Dublin, No. 208, and he thinks them worth inserting here, as being very curious, though the period at which they were written has not been yet satisfactorily determined. The descriptions of the two former appear to be of considerable antiquity, but that of O'Loughlin savours of modern times, from the language and measure.

## Suaicéintar Ui Dochartaig.

Tréan tagaid cath Cuinn,
Ui Dochartaig le cur comluinn,
A éloideamh chor-órda cath
Or Meirge an árd-fhlatha:
Geomhan ir fiolar fola,
Deacair corc na cian-fhogla,
A m-bán-bhrat fíordhamhail fhóill,
Eagal throm-ghoin a éiadóil.

"Bearings of O'Doherty.

Mightily advance the battalions of Conn,
With O'Doherty to engage in battle,
His battle sword with golden cross,
Over the standard of this great chief:
A lion and bloody eagle,—
Hard it is to repress his plunder,—
On a white sheet of silken satin,
Terrible *is* the onset of his forces."

The Editor is sorry to find that the O'Dohertys do not at present bear these symbols in their coat of arms; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen's Inns, Dublin, are entirely different.

## Suaicċiontar Uí Shuileabáin a g-cat Caiṙglinne.

Do ċím tṙéan ag teaċt 'ṙ an maig
Meiṙge ṙleaċta Fhinġin uaṙail,
A ṙleag go naċair nime
A ṙluag 'na d-tṙeóin d-teimntiġe.

"Bearings of O'Sullivan in the Battle of Caisglinn.

I see mightily advancing in the plain
The banner of the race of noble Finghin,
His spear with a venomous adder [*entwined*],
His host all fiery champions."

The O'Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O'Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

## Suaicċiontar Ui Locluinn Ċóiṙne.

A g-campa Ui Locluinn dob' ṙollur a m-blaċ-brat ṙṙóill,
A g-ceann gaċ tṙoda, le coṙnaṁ do láċair gleó,
Sean daiṙ ċoṙċaċ ar g-coṙnaṁ le mal go cóiṙ,
Ir annсoiṙ goṙm ṙa ċoṙaib do ċábla óiṙ.

"Bearings of O'Loughlin Burren.

In O'Loughlin's camp was visible on a fair satin sheet,
*To be* at the head of each battle, to defend in battle-field,
An ancient fruit-bearing oak, defended by a chieftain justly,
And an anchor blue, with folds of a golden cable."

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if carefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will accomplish this task.

NOTE I. *See page* 267.

The most curious account as yet discovered of the ancient Irish Kernes and Galloglasses, is given by the Lord Deputy St. Leger, in a letter to the king, written from Maynooth, on the 6th of April, 1543. In this letter the Lord Deputy goes on to state that he had heard a report that "His Majestie was about to go to war with France or Scotland, and requests to know the King's pleasure if he should raise a body of native Irish soldiers to attend him in the invasion of France," and he then goes on as follows:

"But in case your Majestie will use their servyce into Fraunce, your Highnes muste then be at some charges with them; ffor yt ys not in ther possibilitie to take that journey without your helpe; for ther ys no horseman of this lande, but he hathe his horse and his two boyes, and two hackeneys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselffes they have no ryches to ffurnyshe the same. And, assuredly, I thinke that for ther ffeate of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenesse. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well ffurnysshed. And as to ther ffootemen they have one sorte whiche be harnessed in mayle, and bassenettes having every of them his weapon, callyd a sparre, moche like the axe of the Towre, and they be named Galloglasse; and for the more part ther boyes beare for them thre darts a peice, whiche dartes they throw er they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffeilde, *but byde the brunte to the deathe.* The other sorte callid Kerne, ar *naked men*, but onely ther sherts and small coates; and many tymes, whan they come to the bycker, but bare nakyd saving ther shurts to hyde ther prevytes; and those have dartes and shorte bowes: which sorte of people be bothe hardy and clyver to serche woddes or morasses, in the which they be harde to be beaten. And if

Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that ffeate, with small instructions, doo your Highness greate service; ffor as for gonners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestie. And also these two sortes of people be of suche hardeness that ther ys no man that ever I sawe, that will or can endure the paynes and evill ffare that they will sustayne; ffor in the sommer when corne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the eares of wheate, and eate the same, and water to ther drinke; and with this they passe ther lyves, and at all tymes they eate such meate as ffew other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, according my most bounden duetie, to accomplishe the same. The sooner I shall have knowledge of your pleasure in that behalffe, the better I shalbe hable to performe yt.

"From Your Majesties castell of Maynothe the 6th of Aprill [1543].

"ANTONY SENTLEGER."

The preceding extract is taken from a copy made several years since from the original, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very correctly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

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Aír n-a ċríoċnuġaḋ le Seaan, mac Eamoinn Oig, mic ṙein-Eamoinn, mic Uilliam, mic Conċuḃair, mic Eamoinn, mic Doṁnaill UḊhonnaḃáin, an ṫreaṙ lá ṅéag oo mí Decembeṙ, 1842. Do g-cuiṁiḋ Dia críoċ maiṫ oṙṙainn uile.

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*FINIS.*

# IRISH ARCHÆOLOGICAL SOCIETY.

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# IRISH

# ARCHÆOLOGICAL SOCIETY.

At a General Meeting of the Irish Archæological Society, held in the Board Room of the Royal Irish Academy, Grafton-street, Dublin, on Monday, the 13th day of June, 1842,

George Petrie, Esq., M. R. I. A., R. H. A., in the Chair.

The Secretary opened the proceedings by reading the following Report of the Council, agreed upon at their Meeting of the 2nd of June:

"The Council, at the end of their year of office, are happy to be able to announce that the prospects of the Society are such as to leave but little doubt of its future success.

"They have still, however, to complain that the nobility and gentry of Ireland have not joined the Society in sufficient numbers to enable it to undertake the publication of the more voluminous and difficult of our ancient records. The total number of Members now on our books being but 241, besides thirteen, who have not yet paid their subscriptions.

"One cause of this has doubtless been, that the objects of the Society have been but little known, and where known, have been but imperfectly understood. In Ireland, where every thing is unhappily viewed, more or less, through the medium of party, it seemed to the public difficult to conceive how any Society could be formed without a leaning to one side or the other, and many persons very naturally held back until the real character of the Society should more

fully develope itself. It is evident, however, from the mere inspection of our list of Members, that these feelings have had but a partial operation ; and the Society may congratulate itself in having been one of the few successful attempts in this country to induce men to forget their differences, and unite together in the promotion of a great national undertaking.

" In addition to this temporary cause of prejudice against the Society, it has unfortunately happened that several accidental circumstances have retarded the completion of our publications during the past year ; so that we have had, to the public, the appearance of doing nothing, and many were led to doubt whether we were in a condition to fulfil our engagements to our Members.

" These and such like difficulties, however, which have probably kept back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historical documents which it is the object of the Society to bring to light.

" It is necessary, however, to explain to the Society the cause of the delay that has taken place in the appearance of the volumes, which have been announced as the intended publications of the past year.

" The idea of establishing a Society for the publication of the ancient historical and literary remains of Ireland was first seriously entertained at the close of the year 1840 ; and a Provisional Council was then formed for the purpose of ascertaining, by correspondence with the literary characters of the day, and by circulating a brief statement of the object proposed, whether a Society such as that to which we now belong would be likely to meet with support from the public.

" Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Council had received promises of such respectable support, as to convince them that success was reasonably certain, and that they might safely proceed to the regular formation of the Society.

" A Meeting was accordingly called in May, 1841, at which the fundamental laws of the Society were agreed upon, and your present Council appointed for carrying your designs into effect.

" Up

"Up to that time, however, scarcely any preparations had been made for printing. The Provisional Council had been in a great measure occupied in the correspondence necessary for the formation of the Society: nor was it possible for them, until they had ascertained how far public support could be obtained, to enter upon the engagements necessary for the preparation of many works with a view to the future publications of the Society.

"All this, therefore, became the duty of your present Council: and they have endeavoured to make such arrangements, as they hope will ensure to the Members the regular appearance, within reasonable intervals, of the Society's books. All the works intended for the present year are in the hands of the printers, and those in progress are many of them ready for the press, as soon as the funds at the disposal of the Council will permit their being undertaken.

"The Council, in addition to the volume of Tracts, and the volume of Grace's Annals, already in the hands of the Society, have resolved that the Book of Obits of Christ-Church Cathedral, edited by the Rev. Mr. Crosthwaite, shall also be given to all who were Members in the year 1841, or who have paid the subscription for that year.

"This latter work, though far advanced, is not yet completed; and from the peculiar difficulties it presents, the necessity of the most exact and careful collation with the original, and the laborious index and notes which the Editor is preparing, and which will greatly enhance its value, its progress through the press must necessarily be slow.

"It is probable, therefore, that some of the works announced for the year 1842, will be issued before the Book of Obits is ready for delivery. But this inconvenience the Council are convinced the Society will gladly submit to, rather than run the risk of doing injustice to the Editor of a volume of such singular difficulty and interest, by any attempt to hurry its publication.

"Cormac's Glossary, which has been for some time in Mr. O'Donovan's hands, is ready for the press. But it has been held back, partly because the funds of the Society will not at present admit of its being proceeded with, and partly because there are some MSS. in England, which ought to be collated before such a work should be put forth. The collation of these MSS., however, would be attended with great expense, as it would be necessary to send over to England a competent person, and to support him during his stay in the

 neighbourhood

neighbourhood of the Libraries where the MSS. to be consulted are preserved. The Council have therefore thought it better to defer the publication of this work for the present; and in the meantime they are engaged in such inquiries as they hope may ultimately lead to the satisfactory accomplishment of their purpose.

"The Royal Visitation Book of the Province of Armagh in 1622, has been for some time ready for the press, but as it will be a volume of some bulk, and from the quantity of tabular matter it contains, expensive in printing, it has been deferred, until the funds of the Society are increased.

"For the same reason Mr. Curry's translations of the ancient Irish historical tales, 'The History of the Boromean Tribute,' and 'The Battle of Cairn Chonaill,' have been postponed, although both are ready for the press.

"There is one other topic upon which it will be necessary to say a few words.

"The number and value of the works which have been assigned to the Members of the last and present years, very far exceed the actual means of the Society; nor will it be possible for the Council to bring out books of equal value, in future years, unless the number of the Members be very much increased. The Council, however, have thought it better to proceed on the supposition that the full number of Members, at present limited by the Rules of the Society to 500, will ultimately be obtained, and, therefore, they have not hesitated to run the risk, in the first instance, of drawing somewhat more largely than they would be justified in doing hereafter, on the capital of the Society. They have every hope, however, that the publication of the volumes now in progress will bring in a large accession of Members to the Society; and they would press upon the existing Members the necessity of exerting their influence with their friends for this purpose.

"It is desirable to have it made known, that Members now joining the Society can obtain the books for the year 1841, on paying the subscription of One Pound for that year; a privilege which the Council have allowed to such Members as have joined since the last annual Meeting, and which they would recommend to continue for the present year. However, they are of opinion that hereafter, the books of past years, if any should remain, ought to be sold to new Members at an advanced price, to be determined by the Council for the time being.

"Since

"Since the appearance of our first publication, the following noblemen and gentlemen have joined the Society :

The Right Hon. Lord Eliot.
The Right Hon. Lord Albert Conyngham.
Sir Montague L. Chapman, Bart.
Sir Aubrey De Vere, Bart.
John Ynyr Burges, Esq.
Thomas Fortescue, Esq.
Rev. James Kennedy Bailie, D. D.
Clement Ferguson, Esq.
Thomas Hutton, Esq.
Rev. James Graves.
Rev. Classon Porter.
Rev. Charles Grogan.
Samuel Græme Fenton, Esq.
Colman M. O'Loghlan, Esq.
William Hughes, Esq.
Robert Ewing, Esq.
Rev. Matthew Kelly.
James W. Cusack, Esq., M. D.
Thomas Kane, Esq., M. D. (for the Limerick Institution).
Edward Wilmot Chetwode, Esq.
Rev. John N. Traherne.
Edward Magrath, Esq. (for the Athenæum Club, London).
Colonel Birch.
William Curry, Jun., Esq.

"The name of William Torrens M'Cullagh, Esq., was omitted, by an accident, in the list of original Members, published with the last Report ; and the name of John Low, Esq., was inserted in the same list by a mistake.

"During the past year the Society has lost one of its original Members, the Rev. Cæsar Otway, by death.

"In conclusion, the Council have to announce that his Excellency the Lord Lieutenant, upon being informed of the objects of the Society, was graciously pleased to accept the office of Patron, and the Council have had the honour of presenting to his Excellency copies of the Society's publications."

The Report having been read, the following Resolutions were adopted unanimously :

"1. That the Report now read be received and printed, and that the thanks of the Society be given to the Council for their services."

"2. That the respectful thanks of this Meeting be presented to His Excellency the Lord Lieutenant, for his gracious condescension in accepting the office of Patron of the Society."

"3. That Dr. A. Smith and Mr. Hardiman be appointed Auditors of the Accounts of the Society for the ensuing year, and that their statement of the accounts of the Society be printed as an Appendix to the Report."

His

His Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council:

THE RIGHT HON. THE EARL OF LEITRIM.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.
THE LORD GEORGE HILL.
JOHN SMITH FURLONG, ESQ., Q. C.
REV. RICHARD BUTLER, M. R. I. A.
REV. J. H. TODD, D. D., V. P. R. I. A.
JAMES MAC CULLAGH, ESQ., LL. D., Sec. R. I. A.
CAPTAIN LARCOM, R. E., M. R. I. A.
AQUILLA SMITH, M. D., M. R. I. A.
GEORGE PETRIE, ESQUIRE, R. H. A., M. R. I. A.
JOS. H. SMITH, ESQ., A. M., M. R. I. A.
JAMES HARDIMAN, ESQ., M. R. I. A.

It was then moved by the Rev. J. C. CROSTHWAITE, and seconded by GEORGE SMITH, ESQ.,

"That the thanks of the Society be presented to the Council of the Royal Irish Academy for their kindness in giving the Society the use of their rooms for the present Meeting."

And then the Society adjourned.

# REPORT OF THE AUDITORS.

## AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY,

FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

| *Dr.* | £ | *s.* | *d.* |
|---|---|---|---|
| To transcribing, translating, &c., the following Works published, or in preparation:— | | | |
| Circuit of Muircheartach (published), | 10 | 10 | 0 |
| Book of Obits of Christ Church, | 15 | 0 | 0 |
| Battle of Moira, | 50 | 0 | 0 |
| Dymmok's Treatise on Ireland, | 3 | 17 | 0 |
| Boromean Tribute, | 20 | 0 | 0 |
| Cartulary of All Saints, | 15 | 0 | 0 |
| Cormac's Glossary, | 15 | 0 | 0 |
| Cusack's MS., | 4 | 4 | 0 |
| Cormacan Eigeas, | 1 | 0 | 0 |
| Paid Mr. O'Donovan and Mr. Curry, by the Council, as a compliment for their valuable services, and to enable them to become Life Members of the Society, | 26 | 0 | 0 |
| 1841, *Oct.* 14. To Messrs. Hodges and Smith, printing and paper of Nos. 1, 2. Printing and paper of Circulars, Prospectuses, Report, and sundries, | 205 | 7 | 2 |
| 1842, *June* 2. To Messrs. Hodges and Smith, printing and paper of Grace's Annals, | 180 | 6 | 10 |
| To Mr. Conolly, Assistant Secretary, one year's salary, to 1842, | 20 | 0 | 0 |
| To Secretary, for postage, stationary, carriage of parcels, advertisements, &c., to June 10, 1842, | 10 | 5 | 0 |
| 1841, *May* 27. To purchase of £100, old 3½ per cent. stock, | 97 | 17 | 8 |
| 1841, *Dec.* 28. To purchase of £300, do., | 298 | 11 | 0 |
| 1842, *June* 13. To balance in the Bank of Messrs. Boyle, Low, Pim, and Co., | 257 | 16 | 4 |
| | £1230 | 15 | 0 |

| *Cr.* | £ | *s.* | *d.* |
|---|---|---|---|
| By Admission Fees of 241 members (£3 each), | 723 | 0 | 0 |
| By Annual Subscription of 223 members, for 1841, | 223 | 0 | 0 |
| By Life Composition of 19 members (£10 each), | 190 | 0 | 0 |
| By Annual Subscription of 86 members, for 1842, | 86 | 0 | 0 |
| By one-half year's interest on £100, old 3½ per cent. Stock, Oct. 1841, | 1 | 15 | 0 |
| By one-half year's interest on £400, do., to April, 1842, | 7 | 0 | 0 |
| | £1230 | 15 | 0 |

(Signed) AQUILLA SMITH. JAMES HARDIMAN. } *Auditors.*

# IRISH ARCHÆOLOGICAL SOCIETY.

1842.

## Patron:

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

## President:

HIS GRACE THE DUKE OF LEINSTER.

## Council:

The Right Hon. the Earl of Leitrim.
The Right Hon. the Viscount Adare, M. P., M. R. I. A.
Lord George Hill, M. R. I. A.
John Smith Furlong, Esq., Q. C., *Treasurer.*
Rev. Richard Butler, M. R. I. A.
Captain Larcom, R. E., M. R. I. A.
Rev. J. H. Todd, D. D., V. P. R. I. A., *Secretary.*
James Mac Cullagh, Esq., LL. D., Sec. R. I. A.
Aquilla Smith, M. D., M. R. I. A.
George Petrie, Esq., R. H. A., M. R. I. A.
Jos. H. Smith, Esq., A. M., M. R. I. A.
James Hardiman, Esq., M. R. I. A.

## Members of the Society.

[*Life Members are marked thus* *.]

His Grace the Archbishop of Canterbury.
His Grace the Lord Primate of Ireland.
* His Grace the Duke of Buckingham.
* His Grace the Duke of Leinster.
His Grace the Duke of Northumberland.
The Marquis of Conyngham.
The Marquis of Downshire.
The Marquis of Ely.
The Marquis of Ormonde.
* The Marquis of Kildare.
The Earl of Bandon.
The Earl of Carlisle.
The Earl of Cawdor.
The Earl of Charlemont, M. R. I. A.
The Earl of Donoughmore.
The Earl of Dunraven.
The Earl of Enniskillen.
The Earl of Fife.
The Earl Fitzwilliam.
The Earl Fortescue.
The Earl of Leitrim, M. R. I. A.
The Earl of Meath.
The Earl of Powis.
The Earl of Rosse, M. R. I. A.
The Viscount De Vesci.
The Viscount Lismore.
The Viscount Lorton.
The Viscount Massareene.
* The Viscount Palmerston.
The Viscount Powerscourt.



The

The Viscount Templetown.
The Viscount Acheson, M. P.
The Viscount Adare, M. P., M. R. I. A.
The Viscount Morpeth.
The Lord Eliot, M. P.
Lord George Hill, M. R. I. A.
Lord Albert Conyngham.
The Lord Bishop of Chichester.
The Lord Bishop of Cashel, Waterford, and Lismore.
The Lord Bishop of Clogher.
The Lord Bishop of Cork, Cloyne, and Ross.
The Lord Bishop of Derry and Raphoe.
The Lord Bishop of Down, Connor, and Dromore.
The Lord Bishop of Kilmore, Elphin, and Ardagh.
The Lord Bishop of Kildare.
Lord Carberry.
Lord Cremorne.
Lord Farnham.
Lord Fitzgerald and Vesci.

---

Abraham Abell, Esq., M.R.I.A., Cork.
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John H. Armstrong, Esq., A.B., Fitzwilliam-square, Dublin.
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* Robert Jones, Esq., Fortland, Dromore West.

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Thomas Kane, Esq., M.D., Limerick.

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David Laing, Esq., Signet Library, Edinburgh.

Henry Lanauze, Esq., College-green, Dublin.

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M'Gillicuddy of the Reeks.

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* John O'Donovan, Esq., Dublin.

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Major O'Hara, Annamoe, Collooney.

Colman M. O'Loghlen, Esq., Dublin.

Charles O'Malley, Esq., North Gt. George's-street, Dublin.

Rev. Cæsar Otway, A.B., M.R.I.A., Dublin, (Deceased, 1842).

Rev. Mortimer O'Sullivan, D.D., Killyman.

Rt. Hon. Sir R. Peel, Bart., M.P., London.

Louis Hayes Petit, Esq., F.R.S., London.

George Petrie, Esq., R.H.A., M.R.I.A., Great Charles-street, Dublin.

* Sir Thomas Phillipps, Bart., Broadway, Worcestershire.

John Edward Pigott, Esq., 8, Merrion-sq., South, Dublin.

Robert

Robert Pitcairn, Esq., Queen-st., Edinburgh.

Rev. Classon Porter, Larne, County Antrim.

William Potts, Esq., Dame-street, Dublin.

Hon. Edward Preston, Gormanstown Castle, Balbriggan.

Colonel J. Dawson Rawdon, M.P., Coldstream Guards, Stanhope-street, London.

Rev. L. F. Renahan, College, Maynooth.

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Richard Rothwell, Esq., Rockfield, Kells.

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Francis A. Sanders, Esq., A.B., Dublin.

Rev. William Sewell, A.M., Fellow of Exeter College, Oxford.

Right Hon. Frederick Shaw, M.P., Recorder of Dublin.

Remmy H. Sheehan, Esq., Mespil House, Dublin.

Evelyn R. Shirley, Esq., M.P., Eatington Park, Shipton-on-Stour.

Rev. J. H. Singer, D.D., V.P.R.I.A., Senior Fellow of Trinity College, Dublin.

Aquilla Smith, Esq., M.D., M.R.I.A., Dublin.

* Rev. John Campbell Smith, Glasgow.

Jos. Huband Smith, Esq., A.M., M.R.I.A., Dublin.

William Smith, Esq., Carbeth Guthrie, Stirlingshire.

John Smith, Esq., LL.D., Secretary of the Maitland Club, Glasgow.

* George Smith, Esq., Lower Baggot-street, Dublin.

John George Smyly, Esq., Merrion-street, Dublin.

George Lewis Smyth, Esq., Bridge-street, London.

Sir Wm. Meredith Somerville, Bart., M.P.

Rev. Thomas Stack, A.M., M.R.I.A., Fellow of Trinity College, Dublin.

William Stokes, Esq., M.D., M.R.I.A., Regius Professor of Physic, Dublin.

Andrew Storie, Esq., Signet Library, Edinburgh.

Hon. Andrew Godfrey Stuart, Aughnacloy.

Rev. Hamilton Stuart, Rochfort, Buncrana.

William Villiers Stuart, Esq., Dromana, Cappoquin.

Rev. George Studdert, A.B., Dundalk.

* Robert James Tennent, Esq., Belfast.

James Thompson, Esq., Belfast.

Robert Tighe, Esq., Fitzwilliam-sq., Dublin.

* W. F. Tighe, Esq., Inistiogue.

* Rev. J. H. Todd, D.D., V.P.R.I.A., Fellow of Trinity College, Dublin.

George Tomb, Esq., Temple-street, Dublin.

Rev. Rob. Traill, D.D., M.R.I.A., F.R.S.E., Schull, Skibbereen.

Rev. John M. Traherne, Coedriglan, Cardiff.

Travers Twiss, Esq., F.R.S., University College, Oxford.

Crofton Moore Vandeleur, Esq., Kilrush.

Sir Aubrey de Vere, Bart., Curragh Chase, Adare.

Sir Hussey Vivian, Bart., M.P., London.

John Walker, Esq., Cornhill House, Coldstream, W.B.

Rev. Charles Wm. Wall, D.D., M.R.I.A., Senior Fellow of Trinity College, Dublin.

James A. Wall, Esq., Baggot-street, Dublin.

Hugh Walsh, Esq., Drumsna.

Sam. Hibbert Ware, Esq., M.D., F.R.S.E., York.

Charles T. Webber, Esq. M.R.I.A., 22, Upper Gloucester-street, Dublin.

Hon. Henry R. Westenra, Dell, Windsor.

Lestock P. Wilson, Esq., North Audley-st., London.

Rev. J. Wilson, B.D., Fellow of Trinity College, Oxford.

Rev. James Wilson, D.D., Precentor of St. Patrick's Cathedral, Dublin.

Edward Wright, Esq., Blessington-street, Dublin.

Rev. Walter Young, Enniskillen.

## FUNDAMENTAL LAWS OF THE SOCIETY.

I. The number of Members shall be limited to 500.

II. The affairs of the Society shall be managed by a President and Council of twelve Members, to be elected annually by the Society.

III. Those Noblemen and Gentlemen who have been admitted Members prior to the first day of May, 1841, shall be deemed the *original Members* of the Society, and all future Members shall be elected by the Council.

IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. These payments to be made in advance, on or before the first day of January, annually.

V. Such Members as desire it, may become Life Members, on payment of the sum of thirteen pounds, or ten pounds, (if they have already paid their entrance fee) in lieu of the annual subscription.

VI. Every Member whose subscription is not in arrear shall be entitled to receive one copy of each publication of the Society issued subsequently to his admission; and the books printed by the Society shall not be sold to the public.

VII. No Member who is three months in arrear of his subscription shall be entitled to vote, or to any other privileges of a Member; and any Member who shall be one year in arrear shall be considered as having resigned.

VIII. Any Member who shall gratuitously edit any book, approved of by the Council, shall be entitled to twenty copies of such book, when printed, for his own use: and the Council shall at all times be ready to receive suggestions from Members, relative to such rare books or manuscripts as they may be acquainted with, and which they may deem worthy of being printed by the Society.

IX. The Council shall have power to appoint officers; and to make by-laws not inconsistent with the fundamental laws of the Society.

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The Council invite the attention of the friends of the Society and of Irish literature to the plan already proposed in the original Prospectus, of publishing a Miscellany, in which such shorter Pieces as cannot conveniently be issued in a separate form, may from time to time appear. The Council will be thankful for any tracts or documents of this kind, which those who have access to public libraries, or family collections, may have the kindness to send them. Reprints of rare books relating to Ireland form a most important object of the Society's labours, and any such that may be entrusted to the Council for publication, will be used with the greatest possible care, and safely returned with thanks.

Noblemen

Noblemen and Gentlemen desirous of becoming Members of the Irish Archæological Society are requested to forward their names and addresses to the Secretary, Rev. Dr. Todd, Trinity College, Dublin. The publications of the year 1841 may be obtained by Members now joining the Society, on payment of the annual subscription for that year. Literary Societies and public libraries may procure the Society's publications by causing their Librarian or any other officer to become a Member of the Irish Archæological Society in their name.

Subscriptions will be received in DUBLIN by Messrs. Hodges and Smith, the Society's Booksellers, 21, College-green.

In LONDON, by Mr. T. Clerc Smith, 13, *Henrietta-street, Covent Garden.*

In BELFAST, by Edmund Getty, Esq., *Victoria-place.*

In CORK, by John Lindsay, Esq., *Maryville, Blackrock.*

In EDINBURGH, by David Laing, Esq., *Signet Library.*

In GLASGOW, by John Smith, Esq., LL.D., 70, *St. Vincent-street.*

Those Members who may find it inconvenient to pay their subscriptions to these gentlemen, will have the goodness to procure a Post-Office order made payable to the Secretary, Rev. J. H. Todd, D.D., Trinity College, Dublin; or to the Treasurer, John Smith Furlong, Esq., Q. C., 146, Leeson-street, Dublin.

## ADDITIONAL MEMBERS,

ELECTED SINCE THE FOREGOING LIST WENT TO PRESS.

[*Life Members are marked thus* *.]

* HIS EXCELLENCY EARL DE GREY, LORD LIEUTENANT OF IRELAND.
* THE MOST NOBLE THE MARQUIS OF WATERFORD.
THE RIGHT HON. THE EARL OF CLANCARTY.

Miss M. J. Alexander, Dublin.
Rev. Charles Crosthwaite, A. M., Monasterevan.
J. Walter K. Eyton, Esq., F. S. A. Lond. and Ed., Elgin Villa, Leamington.
Rev. Robert Gage, A. M., Rathlin Island, Ballycastle.
Rev. W. S. Gilly, D. D., Norham, Berwick-on-Tweed.
* Rev. Thomas Goff, Carriglea, Kingstown.
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